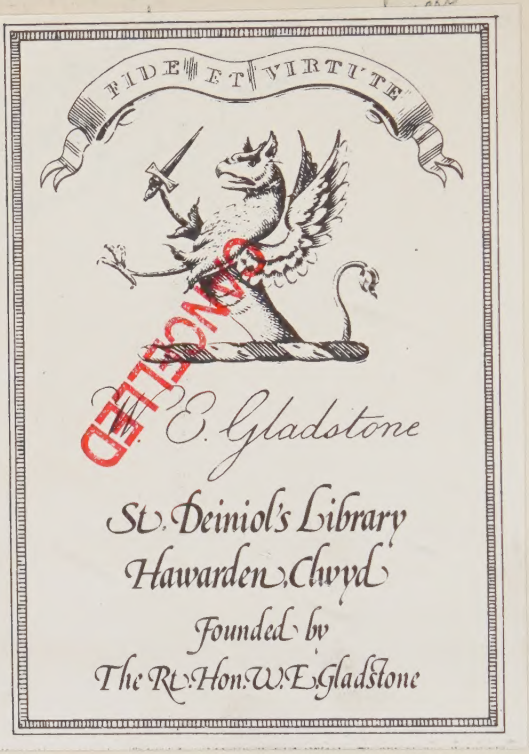
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CREATIVE PERSONALITY AND EVOLUTION

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CREATIVE PERSONALITY AND EVOLUTION

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SERMONS BY

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LONDON
SOCIETY FOR PROMOTING
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PREFACE

THESE sermons are all concerned with the development of one idea. Preached at widely separated dates, to widely differing congregations, without any notion of a series pervading them, they inevitably vary in purpose, length, and difficulty.

Nevertheless the conception of Creative Personality lies behind them all.

The main position around which they are grouped may be briefly stated.

God is Love. Because of the inner necessity of this, His very Being, God creates, limiting Himself in that creation that His creatures may be free, and may freely turn to Him. Men refused His service—Himself; and their refusal made necessary a further display of His selfless Love. God limited Himself again in the Incarnation, within the region of historic time and place. The Incarnation is thus a second creation, in line with the first. But this is not all. Such an Incarnation seems to be implicit in the first creation, if man is to know that human personality and divine are the same in kind; if he is to know the purpose and the fulness of creative Love, and achieve perfect communion with God and his fellow-men. Yet, because of sin, this Incarnation was changed, and became the revelation of the suffering of rejected Love. In the complete surrender of divine power the strength of Love is manifested. Eternal Love triumphs in complete

surrender of power; and if man surrenders himself in turn to complete union with Christ the power of evil is broken. Man comes to know God as He is. He sees himself as a creator, as free, as able to aspire towards the level of Christ's perfect humanity, which is Divine Personality in human conditions. He sees himself as able to draw other men to goodness through the self-surrender of human love. He sees the world, and human relationships, with new eyes. He realises the divine and eternal in man; the likeness of human personality to God.

A leading article from *The Guardian* on the evolutionary aspect of religion, followed by a lecture on the evolutionary aspect of sin, serve as an introduction to the sermons. Parts of this lecture I should now be inclined to modify, as pressing in too mechanical a fashion an idea which, none the less, I still believe to be true; but, except for slight omissions, I have left it, like the rest, in the form in which it was delivered, as it serves its purpose.

In the first sermon the idea of evolution as the method of Divine Creation is further developed.

The next draws attention to the fact that the vision of scientists, artists, and even philosophers, is limited, through the process of elimination to which the workers in these regions are driven by the terms of reference of their work; and suggests that they cannot arrive at a true idea of spiritual Reality by methods which of necessity dismiss certain aspects of personal experience.

The third sermon insists on the substantial identity of the concept Personality whether it be applied to God or man.

The fourth, fifth, and sixth deal with the creativeness of human personality in different aspects, leading up to the

interplay of human personalities in the closest of human relations.

The seventh sermon develops further this conception of reciprocal relation, and suggests the idea of Revelation as God's attempt to secure a relation differing in degree, but not in kind, from the highest loves of human life. There can be no love but between persons who know one another, and this knowing depends upon each revealing himself to the other. Such revelation is an offer which can be accepted or rejected; and freedom is not impugned. Compulsory love is impossible.

In the next sermon an attempt is made to show that in Personality, as revealed in Christ, and its fulfilling in personal relationship, we arrive at a standard which is absolute in all changes and chances: that in Christ we see that Love is the ground and substance of personality; the same in time and space as in the timeless Being of God, for Reality is knit up with Personal Being.

The ninth sermon deals with the cross-tides of pantheism, spiritualism, and authority, and finds again the same solution.

The tenth sermon touches upon the Trinitarian conception of the Being of God. Though I now feel that the argument here (as in my book on the same subject) is somewhat hampered by an undue stress upon formal pre-Freudian psychology, I decided to leave it in its original form, because it seemed to me suggestive; not without a hope that some future day may give me leisure to attempt a less conservative method. Modern psychology is full of pregnant ideas, germane to any discussion of Christology.

The fact that one conception does run through the whole

is my only justification for reprinting material originally unconnected, since it cannot show the precision of more coherent work.

Grateful acknowledgment is due to the editor of *The Guardian* for permission to reprint " The How and the Why " and " Righteousness or Idols "; to the editor of *The Cambridge Review* for permission to reprint the last sermon; to the Headmistress of Wycombe Abbey School, and to the Headmaster of Epsom College for permission to reproduce the fifth and eighth sermons respectively, both of which were privately printed. The second and ninth sermons appeared in *The Challenge*.

S. A. McD.

WINTON,
February, 1928.

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CREATIVE PERSONALITY AND EVOLUTION

INTRODUCTION

1. The How and the Why*

The outstanding lesson of the tragi-comedy played in Tennessee is the danger of muddled thinking and undefined terms. How and Why ask different questions. The word " evolution " states the existence of a process without either postulating a cause or committing itself to the detail of a method. That unknown prophet to whom we owe the first chapters of Genesis was among the greatest religious geniuses of the world, but he was not interested primarily in the How of Creation. He wished to teach men Why they longed after God, yet knew themselves as somehow barred out from Him; and he did it superlatively well. " In the beginning God created. . . . In the image of God created He him. . . . Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ?" All the Whys of the world must find eventual answer in God; yet His creatures can thwart Him. Religiously this is a final statement, as true for us as for the primitive Semite; and it is upon this that the writer lays emphasis: the rest is incidental.

The biologist, on the other hand, as a man of science, is not in the least interested about the question Why: he

* Leading article, *The Guardian*, August 14, 1925.

is properly interested in the How alone. He notices facts of embryonic development, of structure, of birth-rate and variability, of heredity, of distribution in time and distribution in space. These compel him to form the conclusion that related species do derive from a common ancestry; and that, if he goes far enough back, the same is true of larger and more widely separated groups. Being a man of science he has to frame a provisional hypothesis about the method of this process—to answer the question How. He takes over a useful term—"Evolution"—that conveys, conveniently if not precisely, the general idea of a process in which the simple becomes complex. But the process itself demands his ample investigation. Thus arises a theory of evolution, to be tested and modified continually.

The ordinary bystander, while he is interested in both the How and the Why, does not clearly distinguish them; neither is he dispassionate enough, even if he did, to follow the one or the other alone. He reads Genesis and is impressed with the six days of Creation. Nobody shows him that this is detail irrelevant to the great lesson itself. He reads the biologist's statement that evolution is a process of adaptation to environment; that only the well-adapted can survive. He reads that Darwin believed natural selection to be a main cause of evolution, producing new species by the continuous adaptive selection of small variations. He is troubled, because this does not seem to square with Genesis; and nobody explains to him that a process is not a cause. Then, perhaps, he reads later evidence which suggests that the selection of small or continuous variations could never effect the result which Darwin imagined, and that in fact big changes are suddenly

initiated by the re-combination of Mendelian characters; that of these largely altered individuals those alone which are well adapted, not only by harmony with external conditions but by harmony of internal constitution also, can survive. Nobody explains to him that the biologist has simply accumulated more facts, and has developed his views about the *method* of evolution, precisely as Darwin would have modified his had he lived to know these facts; consequently he goes about saying, with a sigh of relief, that evolution is discredited, and that no one believes in Darwin nowadays.

He would never have fallen into these blunders if he had really understood what the biologist means by evolution. But it is partly the biologist's own fault for committing himself to such an unscientific phrase as " the higher animals." It is disconcerting to discover that the spirit in which " fundamentalism " is attacked is often as obscurantist as the spirit in which it is preached. The truth is that, with the introduction of the term " higher animals," confusion was also and necessarily introduced. For the idea of " value " has crept in unawares. Men are more vitally interested in the Why than in the How, and the Why alone is concerned with values. We are quite certain that one animal is higher than another; that man is the highest creature; that there is progress in evolution. Doubtless we are perfectly right, but these things have nothing whatever to do with the How which is the sole concern of evolutionary theory. To the biologist they are, or should be, simply irrelevant, for " value " belongs to the domain of philosophy and religion, not of science. It is none the less true that the organism which can react to a wide range of environmental conditions is higher

than the sponge which can react to few; and it is extremely important that we should realise and understand this. Man is the highest creature because he can react to that portion of the environment which affects his mind and spirit.

It is open to the most thorough-paced evolutionary biologist to accept the answer of Genesis to the question Why, and to believe in God as the Final Cause, while he yet answers the question How in a scientific manner. Indeed, his studies may help him to a deeper reverence and a firmer belief in the Why through his greater knowledge of the How. Believing in continuity, he is bound to seek the causes of progress in two things: the nature of the environment and the nature of the creature, which at first is adapted and finally begins to adapt itself; and he may well reach the conclusion that the only explanation which covers both the How and the Why is one which begins with God, the spiritual environment, and ends with man, the spiritual creature. But when he argues thus he is no longer a biologist: he is a religious philosopher. True, he is trying to explain the existence of progress and of spiritual development; but he tacitly assumes that the spiritual is the highest, and in this assumption he ceases to be scientific: a judgment of value has influenced his reasoning.

The fact is that personality cannot be ignored, and he can only discuss matters relating to personality in terms of value-judgment. Yet surely he is right. Philosophically, the Why and the How must have a common ground in the nature of the Real. Suppose that there is a Personal God, whose very nature is love; and, being love, needs love. There is then an explanation of creative activity in the very nature of God; the personality of man

is its reasonable outcome; and because love is, and must be, free, there is an explanation of man's power to thwart God. The environment becomes the expression of the activity of God, an activity self-limiting for the sake of what is to be. Adaptation becomes growing freedom and wider relation with God. Evolution becomes the process by which the spiritual is realised.

Yet there is room for Revelation, which expresses man's understanding of the purpose of God through contact with Him. Evolution and Revelation become two aspects of one real process. How and Why are questions asked about this process; but the process itself is experienced as one real happening. The bystander is right in his dim conception that no answer is adequate which does not take account of value-judgments; but he is woefully wrong when he mistakes confusion of thought for religious zeal, and refuses to allow unfettered liberty of research into the How for fear of imperilling the Why.

In the Fatherhood of God, in salvation through the Word made Flesh, in the indwelling of the Spirit, we find an answer to all questions Why; but this does not free us from the need of asking questions, nor of seeking further knowledge of the How; for in discovering the answers we discover more about the reality which is the relation of God to man and man to God.

2. Evolution and the Conception of Sin*

Natural science is not, and can never be, the preceptor of religion. Ritschl is right in his insistence on a basis for religion independent of a purely intellectual assent,

* Inaugural Lecture in the Faculty of Theology, King's College, London, October, 1913.

even if he is wrong in his depreciation of the part that metaphysical speculation plays in the construction of a theological system. Bergson makes a similar claim, based on his doctrine of intuition. Thus, though Ritschl expressly rules out any form of mysticism, basing Christianity on the personal appeal of the historic Christ, while Bergson supplies a fresh foothold for mysticism through intuition; though for Ritschl the theory of knowledge has nothing to offer in solution of the deepest problems of our life, while for Bergson it is of the utmost importance; yet both agree that there is in religion something outside the grasp of the intellect. And this conclusion, reached by two writers who represent opposite poles of thought, is illustrative of the whole tendency of religious philosophy today. . . . Competent thinkers are at one in proclaiming that reasoning based on empirical science can never be cited justly as the highest court of appeal.

But if science cannot be the preceptor of religion, neither can she be its handmaid or slave. It is here that so much of the modern apologetic comes to grief. Instead of being recognised as mistress of the robes to the Queen of Sciences, Theology, she is still regarded as a maid-of-all-work, and is much abused by her royal mistress—a poor little Marchioness, who is frequently goaded into the retort, " I know your ways and your manners " !

None the less, all the knowledge of the world is stored in a public granary whence the human mind receives its daily bread; and it is our duty to be not nice or squeamish but to take what is set before us thankfully. And new knowledge, by whatsoever method it be achieved, demands new adjustments. A fact is a fragment of truth, and may not be put aside, however inconvenient. Every theory

is a summary of experience, and must expand and change its shape as new experience accumulates. Least of all can religion, which is the theory of all man's experience, of his whole life and destiny, afford to neglect any new knowledge.

Therefore, if Christianity will be true to itself, it must always be ready to assimilate new facts. Guarding carefully against a too great readiness to include every vain doctrine, we Christians must nevertheless be ready with St. Paul, after proving everything, to hold fast to that which the best thought in any branch of knowledge calls good. To assimilate new ideas can lead only to advance, if the ideas are true; to refuse to do so is to forfeit all claim to the universality of our religion.

Now the phenomenon of Sin is in some sort recognised in every religion, even though, as Dr. Tennant points out in his book, "The Concept of Sin," it only gradually comes to be defined as conscious and voluntary opposition to the will of God, or at least to the highest urgings of our nature; and almost every religion has some rudimentary doctrine of atonement or propitiation, correlated more or less with its doctrine of Sin.

Yet today, on the other hand, the scientific theory of evolution is universally accepted by those who are qualified to judge and to teach in this domain of knowledge, even though they may differ in regard to unessential details of method. If then Sin and evolution are both real phenomena—and who can doubt it?—if men have been gradually growing towards perfection, instead of being created perfect—our theory of life, which is our theology, must embrace the two and weld them into an harmonious whole.

My task this evening is to offer you certain outlines and

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suggestions which may help you towards such an harmonious scheme as you fill them in at your leisure. . . .

Let me warn you first of all of a very common misconception of the term evolution. Evolution is *not* progress, but change. It is the change from the homogeneous to the heterogeneous; from the simple to the complex. There is an evolution of worlds—part of the cycle that leads from star-dust through nebulæ to suns and their attendant planets, and back again to star-dust, through countless æons, and perhaps through innumerable cycles. There is an evolution in the animal kingdom that also leads to extinction, as the dinosaur and dodo found to their cost.

The biological conception we usually refer to when we speak of evolution rests on the assumption, whose truth is attested by a vast amount of evidence, that living organisms vary, and that the variations which tend towards the more perfect adaptation of the organism to its environment have the best chance of being perpetuated. Four essential factors—and I need not refer now to others of more recent discovery—are (1) that no two organisms are exactly alike, but vary sufficiently to differentiate individual from individual; (2) that certain kinds of these variations are hereditarily transmissible; (3) that the number of individuals which come into the world is vastly greater than the number which can survive—among the simpler forms, thousands or even millions of times greater; and (4) that no organism, having begun to develop along one line, can turn back again, and, after retracing its steps, begin again along another line: each step is irrevocable. This last factor I shall refer to as the " impossibility of retrogression."

The transmission of variations from parent to offspring,

combined with the elimination of the less fit, the less perfectly adapted to their environment, which is the inevitable consequence of a struggle for existence in which perhaps one in a thousand or a million can survive, necessarily leads to a gradual change of type, a shifting, so to speak, of the centre of gravity of each race of organisms towards a position of stable equilibrium—towards a more perfect adaptation to its surroundings.

But yet, on the other hand, the achievement of equilibrium spells death; partly because all races do not reach equilibrium at the same time, and each change in a race which leads, say, to an increase in the power of preying on others, changes the environment of these others in some measure, by creating a new series of conditions for them; and if they have reached, or nearly reached, the limit of their possible development along the line which they have adopted or which chance has allotted to them, they must eventually perish.

More generally, the race that has over-specialised must fall behind the race that has chosen a line which offers greater possibilities of adaptation to a wider range of conditions, and must eventually perish, for there is no possibility of retrogression or of a fresh start. I cannot stay to elaborate this now: I have endeavoured to do so elsewhere. Time will not permit me to do more than state the conclusion to which one is driven: namely, that although the term evolution does not in itself connote progress, yet only the organism which has chosen a path that does not quickly lead to equilibrium with a limited environment can ultimately survive; and that thus, in the evolution of living creatures, there must be progress *in the whole*, though not necessarily in an individual race.

But if we are right in our belief that evolution is adaptation to environment; and if success in the animal kingdom implies adaptation, progressive adaptation to a *wider* environment; if the creature in evolving creates a new environmental factor for all other creatures, and so in endless series; and if, as all biologists insist, no development is possible at all, except as the response of the organism to the stimuli of environment, what are we to say of the development of moral and spiritual faculties in man? There is undoubtedly evolution in the moral and spiritual sphere. The phenomena of over-specialisation, of unprogressive, unadaptable religions are familiar, and their effects on the race are as marked as the kindred effects of physical unprogressiveness in lower creatures. Undoubtedly man has spiritual faculties, and undoubtedly they grow and develop as the race progresses. Surely, then, the environment which conditions this development must be of a nature to which spirituality is the fit response? This suggests at once the idea that there is a spiritual environment conditioning the spiritual growth of man—to which his spiritual growth is the suitable adaptation—and hence we have no far cry, though I cannot trace the argument now in detail, to the belief that all the whole environment is a manifestation of the activity of a Personal God. The fact that social heredity as opposed to biological heredity plays an important part does not affect the main argument. . . .

Let us now concentrate our attention on the phenomenon of progress, and on the reason for the failure and extinction of some races of animals, for on this foundation we shall have to build our theory of the nature of Sin.

The evolution of *inanimate* matter is, as we have seen, rhythmical and cyclic. The energy derived from the impact and cohesion of star-dust leads first to the formation of nebulæ, then through the stage of a central incandescent core and surrounding nimbus, to planetary systems. Once cohesion has taken place, the energy slowly dissipates, being finally rendered unavailable as the parts approximate more and more to a uniform temperature. Our world at present is slowly cooling, and one day will fall to impalpable dust in the cold of space. The clock has been wound up, and now is running down. The complex is changing into the simple. Only one thing has the power of resisting the relentless running down or dissipation of energy in a cooling world—the living organism.* This alone is able to change the simple into the complex. . . .

The animal, then, feeds, assimilates its food—makes it like itself—builds it up into its own substance, into a store of living gun-cotton, whose explosion can be directed to a useful end when the time comes—for motion is brought about by chemical change analogous to explosion. The animal has made energy more available, has reversed the process of degradation that is characteristic of the inanimate world. We may regard this from a somewhat different point of view, and say that the animal possesses some power of control over matter, making matter subserve its own ends. And each animal—indeed, each part or tissue of an animal—compels the matter in a different way to subserve different functions and ends.

This introduces us to a point which I regard as abso-

* The existence of radio-activity does not alter the general truth of this statement, though it introduces a fresh factor.

lutely essential—a point that has been admirably brought out by M. Bergson.

The whole trend of evolution in the animal kingdom is towards the control of matter—that is, towards freedom. In the very act of feeding and building up the tissues the determinism of the inanimate world, indissolubly linked with the degradation of energy, is in some measure overcome. And more and more, as it progresses, the animal comes to make tools of matter. The nest of the bird, the lair of the wolf, the instinct which leads the spider-crab to plant seaweeds and shells on its back, are all obvious and familiar instances of this. And from such unconscious tool-making we reach the conscious toolmaking of man. The series is complete and uninterrupted.

In other words, we find a gradual transition from the recognition of relation between tools and ends to the relation of *tool-making* and ends, as the conscious being reaches self-consciousness.

Let me next summarise the essential points in this brief outline.

In the inanimate world there is always the degradation of energy going on. Life is a struggle against the forces of decay—a process of building up; and it is progressive. The whole of life is an attempt to escape from the determinism of material surroundings, to achieve greater and greater freedom. And at last this issues, in a manner on which I have no time to dwell, and for which I cannot do better than refer you to Bergson's " Creative Evolution," in self-consciousness. And self-consciousness is only known to us, in any high degree at any rate, in man.

On the other hand, evolution is also the attempt of the organism to adapt itself to the environment. The more

perfect the adaptation, the greater the success of the creature. Yet this last is not the whole truth, for the creature in evolving adds to the environment of all other creatures. And partly owing to this it comes about that all organisms which adapt themselves completely to a limited environment are doomed. They are following a blind-alley profession. Thus adaptation *must be progressive* in the long run. And so we get the progressive evolution that has led to Man.

It is of fundamental importance to notice that complete equilibrium means that further progress along that line is positively disadvantageous; and that failure to progress continuously, the acceptance of equilibrium with a limited environment, means extinction in the long run, for there is no turning back. More, progress, as we have seen, means the achievement of greater freedom. When at length we reach man, we find self-consciousness and freedom in the form of will. . . . The freedom towards which the creature has been moving has now become volitional, at least in some measure, but there is strong reason for believing that the whole process is continuous, from the unconscious striving after freedom on the part of the animal, to the conscious, if limited, freewill of man—a freedom yet far from perfect, but always growing greater.

Man, having reached the threshold of self-consciousness, is now able to be influenced by the spiritual side of his environment, and his progress henceforth is in the main along spiritual lines.

We have now brought our brief survey of evolution into a form which is evidently suitable to serve as a background for our study of Sin in its evolutionary aspect.

In nature there are no hard-and-fast compartments, either of classification or of thought; nevertheless, we can only *argue* about definite groups, though always keeping in mind that they pass into one another by imperceptible gradations. Broadly then and for our present purpose we may say that the animals lower than man have no self-consciousness. Hence they can fail, they can make mistakes, but they cannot sin.

Now in *nature* there are no punishments, only consequences. The animal that contents itself with equilibrium does not sin, but it is none the less left behind in life's race; further progress is barred by its over-specialisation; it must either be swept quickly away, or, if the struggle be not so fierce, live on unprogressing, till the slow change of its environment renders further existence impossible. Anyhow it has failed: completer freedom is for ever out of its reach.

But along one line there has been continuous progress until self-consciousness is reached, and with it a measure of freewill, ever increasing.

Man is capable of voluntary advance. He is a reflective being, able to ponder over the meaning of life, able to see that some things make for progress, others for stagnation. He is able to recognise an upward and a downward course.

Reflection leads him, by very divers roads, some superstitious, some intuitional, some rational, to a belief in a Power or Powers dominating the world, to whom his acts are pleasing or displeasing. He comes to believe in a Personal God whose will is that men should serve Him. As thought advances he comes to realise that this service is intended to make him more like God, and he believes that God means to reward him for his service by a happy

existence elsewhere, near Himself. As the ideals of true happiness grow higher, the merely hedonistic view of the next life gives place to a hope for union with God. This for a time may lead to the Vedantic and Buddhist belief in an assimilation that takes the form of absorption; but a closer study of personality rejects this solution, and the idea of true immortality in a communion of love takes its place.

Now, as soon as any idea of better or worse comes into man's mind (an idea doubtless based on experience), he is really beginning to recognise that there is purpose in the cosmos, long before he realises that the purpose is the will of God; and he is consciously preferring equilibrium to progress when he chooses the worse. And this is Sin.

I should define Sin as the conscious *choice* of the worse of two possible courses by an organism that has not merely some freedom, in the sense in which we have been using the word, but some freewill. . . . It is not merely negative, as failure is, but it is the positive choice or preference of a course which experience has shown is not conducive to advance.

I would not for a moment say that the sins of primitive man were done in conscious opposition to the will of God; but I would and do say that there was a recognition of better and worse, based on experience and tradition.

And here at once we get moral responsibility. The sin of the primitive man differs certainly in degree, but not a jot in kind, from the sin of a well-educated, thoughtful man of today. The clearer the understanding of the purpose of the world, the deeper the realisation of the person of God, the greater the sin. But when freedom and self-consciousness are present together, in however

limited a measure, there *is* moral responsibility. The acceptance of equilibrium, the rejection of progress, are no longer mistakes, to be followed by consequences, but sins, to be followed by equally inevitable punishment.

I have not time to dwell on the older views of the nature of punishment now, as retribution, as correction, as payment of a debt, and the like, each idea involving the immediate relation of God to men. I believe them to be but half-truths, wrong in so far as they are static, and place existence in compartments, dealing with each *pro rata*. What they lack, what we have got to get back to, is something of the old Heracleitan doctrine—πάντα ῥεῖ—the recognition that life is dynamic, is a flux, with no compartments and no sharp lines of demarcation.

But I believe we are expressing a very important fact if we regard the relation of punishment to sin as being the same as the relation of consequences to mistakes in the lower stages of evolution—equally inevitable. For if increasing freedom is the keynote of evolution, if the human race is to work out its own salvation by winning freedom for itself, there *must* be real continuity; the plan of God by which man is to grow like Him *must* be one and continuous if our idea of the nature of God has any meaning.

Just as the creature suffered extinction as the consequence of failure to progress in the dim ages before self-consciousness, so the self-conscious creature must suffer the agony of *knowing* that he has set a bar to his progress, by his sin. *It is the knowledge of consequences that is the punishment of Sin.*

How set a bar to his progress ? you may ask. Can he

not go on, after repentance, as if that sin had never been ? Alas, no !

* Just as, in the lower stages, a step in the physically wrong direction meant a limited physical evolution for the organism, terminating sooner or later in a cul-de-sac, so, I believe we are compelled to conclude, sin, which is a step in the morally wrong direction, means a limited moral and spiritual evolution for man, terminating in a cul-de-sac which is inevitable spiritual imperfection; and this involves not the sinner alone, but all future generations, since there is no power of retrogression from the wrong line of advance thus begun. For both continuity and analogy lead us to believe, with good reason, that the general laws of evolution hold in the spiritual side of man as well as the physical, though no doubt the balance of importance is gradually and partially shifted from one set of factors to another as the spiritual development begins more and more to replace the physical. And in this idea of the effect of Sin on the future development of the race we get something not wholly unlike the old doctrine of Original Sin.

I do plead most earnestly for a greater realisation of the unity and continuity of the whole process—for a recognition of the fact that God is making man make himself, in order that he may be free with a freedom that he has won, and being free, be able to love; for without freedom love is impossible, and even a freedom that is *given* has in it a measure of compulsion.

Thus we see that, on the evolutionary hypothesis, Sin,

* In this section, and in certain subsequent ones, the idea seems to me now to be true, but stated in a form altogether too mechanical. The emphasis is misplaced in some degree.

so far from being an accidental by-product of evolution, or a merely negative thing, is of vast implication, in that it is a branching off from the *only* line that can lead to complete freedom and perfection—that is, from the *only* road that can lead to union with God. It is a compromise, an acceptance of things as they were, rather than of things as they shall be; and its consequences are just as fatal for the individual and the race as they were in the lower stages.

You will have noticed that I have not drawn any clear distinction between the sin of the individual and its effect on the race, though their relation is clearly of the greatest importance; but the details of this relation I must leave entirely untouched, for I have other things to say to you, and my time is passing. I will only say in this matter that for the race there are consequences—what theologians call original sin is a one-sided view of these consequences—but for the individual there are punishments: the punishment involved in the knowledge of what he has done and its consequences. For it is the individual, not the race, that has achieved consciousness; it is the individual, not the race, that has won freewill. It is the individual that is a person; and the object of the whole process of evolution, we believe, is personal union with God. But notice that the consequences of sin are inevitable, equally for the race and for the individual. The race is developing along wrong lines; the individual knows that he has misdirected its development, as well as knowing that he must himself be debarred from God by his own acts; for nothing that is inharmonious can ever be united with the perfect God in full communion. There is the positive choice of imperfection on his part, which must eternally

be a barrier, unless some outside intervention is possible.

And yet, can God's will fail of its fulfilment ? Surely, no !

But still, God desires love, and love is only consonant with complete freedom. Compulsory love is a contradiction in terms.

An Atonement is, then, needed if man is ever to be able to come into the right relation with God again—that is, if he is ever to acquire again the possibility of full development. His self-imposed limitations must somehow be removed, and yet his freedom remain intact.

In many hours I could not hope to do more than present to you an outline of a scheme which should illuminate with a partial and fitful light this aspect of the Atonement, if I could succeed in doing even this. The Atonement must always be beyond the grasp of finite minds, for it is of the eternal and simultaneous, as well as of the temporal and durational. But if you will allow me, I should like to offer you one or two thoughts that seem to me salient and helpful. . . .

The Atonement must be no interruption, no violation, of the whole. The process by which man is to become fit for the Kingdom of God must be one and continuous, for God cannot contradict Himself; with Him there can be no change, no shadow that is cast by turning; and He cannot fail in what He wills. I want, then, in these last minutes, to give you a few suggestions as to how we can reconcile the Christian doctrine of Atonement with the scientific view of evolution and sin that we have formulated. On the philosophical side I shall have little time to dwell, though I must say a word or two about it.

* Two main types of philosophical thought hold the field at present.

One we may call the Hegelian system, a monism which interprets the whole cosmos as a manifestation of the Absolute, in which everything exists, and in whose experience alone ultimate reality consists. If, disregarding the difficulty of attributing personality to the Absolute, we identify it with God, as Christian philosophers sometimes do, the *problem of evil* becomes really insoluble; we can only evade it by saying that our knowledge is insufficient to define evil, and that ethics is a thing in the category of time, not of eternity.

We become unable to postulate goodness of the Absolute, and hence some have been driven from this position to regard God merely as a demiurge.

The other system is pluralism. One type of pluralism (that of McTaggart) regards the Absolute as a kind of spiritual college: a unity made up of individual, sentient parts; in itself, and as a whole, impersonal. It is, so to speak, a pluralistic monism, and, except in so far as it bases reality on the experience of the parts, it ought not to be spoken of as a pluralism at all. The other type, that of James, is a true pluralism, and regards the whole as not one, but a mere aggregate of individual realities, not

* I should now be inclined to modify this section by pointing out that the recent movement of philosophy (under the leadership especially of Croce and Gentile), in the direction of an emphasis upon the importance of the actual *process of experiencing*, confirms the view, set forth in this volume of sermons, that the experience of personality is all-important.

A main thread in this volume is that Reality cannot be confined within the limits of the abstract Universal, but lies within the region of the experience of personal beings, and is realised in the process of experiencing (see my Hulsean Lectures, 1924: *Evolution, Knowledge, and Revelation*).

a unity in itself. God is a supreme being, but limited by the existence of other beings; not good in the absolute sense, not perfect, not omnipotent.

It has been said that the problem of the One and the Many is to be *the* metaphysical problem of the twentieth century; and, as probably all here know, many attempts to solve it have already been made, ranging from the pure monism of Hegel, through the attempted compromise of Leibniz to the pure pluralism of James. To dwell on these now is obviously impossible. Personally I cannot but believe that in the Christian doctrine of the co-existence of immanence *and* transcendence in God the true solution will be found, welding into one the two apparently contradictory systems of the monistic and pluralistic philosophies.

In His eternal and simultaneous aspect God is omnipotent and transcendent; the Absolute in whom we live and move and have our being—*our* being, none the less, and eternally ours—Who is perfectness and love. And we must, I think, postulate Personality in the Godhead, with all that this involves, though I cannot discuss the metaphysical problem here. Indeed, I myself am more and more driven towards the belief that it is along the line of Personality rather than in the abstract idea of Reality, and of what we call the Absolute, that the solution of many of our problems is to be sought.

Personality, as we know it, is essentially active, because of its characteristics of love and reciprocativeness. And we cannot but attribute an eternal need of creation in the Almighty from the content of our own experience.

Of the full connotation of this we can know nothing; we can only apply our belief to the world we live in. But

we can see that, given the creation, mediate or immediate, of other personalities, love will demand reciprocal love from these; and without freedom there can be no love.

In the creation the power to acquire freedom is granted to the creature. Thus the very act of creation entails what St. Paul calls a kenosis of the Godhead, as far as time is concerned. For creation as we know it is durational in its aspect. God has *in posse* limited Himself, in Time, as the result of the power of freedom granted to His creatures; and as they gain greater actual freedom, so He becomes, in His Immanent and temporal aspect, more limited *in esse*. Hence we find a pluralism—in Time, at any rate; for we get other personalities, each with a spark of the eternal in it, as we believe, resulting from the act of creation, which is the entering of God into Time.

But, assuming the existence of this eternal spark in man, Sin makes the final perfectness for which he was created impossible, for he is bound to follow a line of advance that can never lead him to perfection. And God cannot contradict Himself by, so to speak, taking man up and setting him on the right road again, for this would be an abrogation of man's freedom of development. Such an act would stultify itself also, for man, not being free, could not love. But suppose there is a second kenosis? Suppose that God Himself enters into the limitations, not only of Time, but of Matter as well, whatever that may mean in a strict metaphysic, taking upon Himself our human nature with all its superadded limitations—even sorrow, temptation, isolation, death?

By doing this He becomes one with His creation in a more complete sense than ever before. Jesus Christ, the

Son, takes the consequences of men's sins upon Himself, in assuming man's nature. God appears, limited in Time and Matter both, while yet remaining the Transcendent Absolute. This conception, puzzling as it is, is not the gratuitous introduction of a new difficulty into thought, for we have before us always the same puzzle of a God at once immanent, limited in time, and Transcendent, if we believe in the Christian presentation of God as real at all.

Man, we know, has misused his freedom. Instead of taking away that freedom, God gives up, empties himself of a second portion of His own freedom by becoming Man, as Christ.

In some sense which we cannot fully understand, we shall find later that this is a second creation; a granting of renewed freedom to man, out of the freedom of God. And if this be so, it is of the same nature as the first creation: both are kenoses: in both God empties Himself of power and freedom in the categories of time and matter, for the sake of the perfect manhood that is to be.

In the first creation God gave the potentiality of true freedom; man at length raised a barrier between himself and God by the voluntary choice of equilibrium instead of progress; and God gives him a new measure of potential freedom by a second kenosis; the Godhead in Christ living, suffering and dying as Man, with the temporal and material limitations of manhood; of manhood which had come to be essentially and always of the temporal order, because it had accepted a development that could never lead to complete union with God, who could alone bridge the gulf between the temporal and eternal.

And mark, there is no compulsion to accept this new

gift of the power of freedom. Yet somehow, the barrier raised by man against his own development is done away in the second kenosis of the Godhead if he chooses to accept the gift. Just as the first creation gave the potentiality of freedom, so also does the second; but in both it is not freedom, but the power of winning it that is given, and in both it is given through the self-limitation of God.

At first sight this idea of the limitation of God's freedom may seem to involve grave difficulties, but I think this is not really the case. There are two points to be borne in mind.

Firstly, the kenoses are both in Time, and therefore they do not affect the Transcendent aspect of God, but only, at most, the immanent aspect. And although this idea is difficult of comprehension, yet it is an indubitable fact that in Time and Matter God *is* self-limited, if there is any meaning in our belief in the freedom of life.(which in man rises to free-will), and in the determination of matter and energy; and so, as I have said, the idea of a second kenosis raises no *new* difficulty.

And secondly (another implication from the temporal nature of the kenoses), as man's will becomes more and more perfect, it becomes more and more consonant with the will of God; as our whole belief in evolution towards perfectness shows. As man draws nearer perfection, so he enters into closer communion with God; and we believe that he too shall eventually enter into the category of the Timeless, or eternal, when his will shall be wholly united with the will of God; while yet his personality shall remain in its own identity.

Thus eventually all limitation of God's power is done

away, not by the destruction of the powers of man, but by the complete alignment of their activity with the activity of God.

(The remainder of this lecture dealt in more detail with some problems of the Atonement.)

I

FREEDOM*

"With freedom did Christ set us free."—*Gal.* v. 1.

THERE is a great deal of loose talking and loose thinking abroad in the world today, born of much reading and little reasoning. The pantopragmatist as usual has much to say on every subject; but if matter fails him for the moment, he finds in dogmatic religion unfailing inspiration to speech, and speech that is sure of a hearing, for the subject has an almost universal appeal to the human mind. Most frequently, perhaps, he voices the opinion that Christianity, in spite of the absurdity of its dogmatics, is decidedly the best religion in vogue at present, taking it all round; but after all there is good in every religion, and there is no great reason to bother people who have been born into other faiths. So long as they lead decent lives nothing else matters much, for in this world, after all, religion's duty is to be maid-of-all-work to social progress. Christianity is one religion among many, no doubt the best, but its claim to finality is ridiculous. In this region, as elsewhere, there must be progress: it is a law. And the pantopragmatist, having found the word law, is comforted, and seeks to go no deeper.

Such an attitude towards religion is broad, and so

* Sermon preached before the University of Oxford, November 19, 1916.

commends itself to the lax tolerance which dreads nothing so much as narrowness. But it is singularly unlike what St. Paul—the broad-minded and philosophical—thought, or the other early writers who had known Christ. And most certainly it was not what Christ Himself taught.

Let us take these folk at their word, accept their law of progress, and follow it to its inevitable end, and we shall find that this too, after all, is but one of many lines of thought that lead to the one conclusion, that Christianity *is* different from all other religions; that it *is* salvation to them that believe, in a sense that is true of no other religion; that the need of it and the glorious greatness of it are not mere pulpit platitudes, but the most real, the most vital thing in all the world.

We may divide the things around us of which we have perceptual knowledge into two great classes, matter that is inanimate, and matter that is the vehicle of life.

The first is governed by rigid, undeviating necessity. It behaves with such absolute regularity that we can summarise our knowledge of it, formulating laws, and even use these laws to prophesy the future as a foregone conclusion. There is not the least suspicion of freedom here.

But when we turn to matter that is the vehicle of life it is different. Here we find presented a slow, sure, continuous evolution. From the lowest organism—a microscopic shapeless particle of colloid gel and colloid sol, representing a number of complex carbon derivatives in a peculiar physical state, as we are proudly informed by our pantopragmatic friend—through jelly-fish and shark, right up to man himself, there is continuous progress along the main stem of evolution. And progress *in* what,

towards what? *In* control of environment, *towards* freedom. Freedom gives the key.

In the world of lifeless matter everything tends downwards to a dead level of powerlessness. The suns that give heat to countless myriad worlds are all getting colder. Their light must grow dimmer, and with their planets they must one day be resolved into a cloud of empty dust, scattered up and down in the void, there to float in utter cold and darkness, till at length, urged perhaps by their own attractions, or by the pressure of the light of some star still flaming, they drift together, and, energised by strange intra-atomic forces, they glow again—a new sun with new planets round it—only to break up once more after the allotted span is passed; and so on in unchanging rhythm, until perhaps even the intra-atomic forces are exhausted, matter itself ceases to be, and the universe is something so incomprehensible that to us it is—Nothing. The metaphysician may shudder at the absurdity to which he is brought by such materialistic reasoning. Yet from first to last the whole process is a foregone conclusion, and, given accurate enough knowledge of the premisses, predicable in its times and seasons, by Laplace's calculator.

Turn now to the realm of living things, and a very different picture presents itself. We see our animal, our minute particle of colloid gel, at first the sport of circumstances, drifted about by every current, changing and developing throughout the ages, and moving always towards one goal—greater control over its surroundings, victory over the forces of inanimate matter that hem it in. Its whole development is towards freedom. Freedom is the keynote of evolution, whose full harmony rings out, the diapason of the universe. And the series ends in man,

free to choose, to will, to do. For countless ages, countless creatures have struggled blindly for freedom, and we inherit the fruits of that struggle. It is our business to increase our freedom by our own voluntary efforts, not only for our own sakes, but for the sake of those that come after.

The hand of God, the method and purpose of His creation, through self-limitation of infinite, personal Self-hood, are clear in all this, but our main purpose today is to follow out the development of freedom, and we must pass on.

Let us next, then, see what measure of freedom there is in our own lives.

When we come into the world we have in us the potentiality of freedom—something of the power of freewill, of choice—that has been won for us by the strife and pain of past ages; and as we grow to our full manhood, so these powers should grow. We have the ability to exercise and cultivate them. How do we do this? The process is in very truth a making stepping-stones of our dead selves. Each new advance, as it is learned, is practised and practised again till it becomes automatic—a habit of the material body.

The framework of the building that I call *myself* is plastic matter—mouldable, yet, because it is matter, determined completely. To such plastic matter we entrust our experience. If we had to keep in consciousness every advance that has been won—if we had to will each step in walking; to reason out the equation of quantities; to recall paradigm and declension, and conjugate each tense as we read our Plato—we should find life far too bewildering in its detail to hope for progress.

Instead, we relegate these things to the mechanism, so that we may be free to bend our full energies to new acquirement. Here lies the gain of habit; and here, too, its danger. For the material framework is perfectly plastic, and no experience goes unrecorded. By acting wrongly, as well as by acting rightly, we form habits. Habits may be leaden weights as well as wings; for if you invoke mechanism, as men must, that mechanism will act mechanically, not discriminate good and evil. The path of habit is prepared: an impulse touches the trigger, and the accustomed discharge takes place.

On the foundation of this mechanism of habit the new psychology is constructing a new system of materialism—or perhaps it would be more true to call it the old materialism in a new guise. No act is done but it prepares a path for the discharge of an impulse, and each fresh repetition renders the path easier. By some means, into whose nature we need not now enquire, whether variation and selection or other, habits become impressed on the race—or at least the easy paths of discharge become so impressed—and the material of habit becomes the inheritance of future generations. Here is fine munition for the determinist, surely! But let us follow the idea a little further.

Social conditions and religious demands in time inhibit some of the discharge paths which have been traversed by impulses even during the life of the individual. Repression-complexes are, or may be, initiated; and a repression-complex brings about an abnormal mental state, or even the stigmata of disease. A vaguely defined entity called the censor has come into being, which ordains that this and that, being anti-social or anti-moral,

shall be repressed. At first sight it would appear that, under such censorship, the whole human race should suffer from repression-complexes and become abnormal. But note how the difficulty is avoided.

Sometimes the discharge of these impulses, so repressed that the mind is unconscious of their existence, takes place in an altered, symbolic form; they are rarefied, so to speak, and the censor does not recognise them. They pass harmlessly, and no one is any the worse. Or, better still, in the healthy man, they are faced, recognised in consciousness, and sublimated—which, as far as I can gather, means they are transformed into something less material, more spiritual, which does not offend the censor. Thus the evil, the anti-social, anti-moral aspect of these ancestral or other impulses, is done away. They are directed into useful paths and even subserve the higher aims of the individual, in self-conquest. Vigour may find a low outlet in lust, but it may be directed also into higher and most valuable outputs of energy.

We may go even further. That the great passion of love may be sublimated and purified, it must be directed towards a Personal Being who is perfectly holy, and who yet may be a perfect spiritual Friend and Lover. In Christianity alone is such a Being clearly visualised. It is a commonplace of the scoffer that when the loved one is taken away, man's heart turns to Christ and finds comfort and perfect satisfaction. The new psychology gives a reason for this that is in line with the whole process of evolution, and confirms the spiritual end of that process. The scoffer must stand abashed.

Now I have nothing to say against the more general parts of the Freudian system of psychology in itself.

They seem to come triumphantly through the pragmatic test. The system works, especially if it is modified, and indeed furnishes us with an invaluable method of research into the material phenomena associated with mind, besides supplying a system of therapeutics of vast possibilities and undoubted efficacy. But against the materialism to which it is supposed to furnish such potent help, I would protest most strongly. There is nothing new in the idea that psychic states have their material counterparts. There is nothing new in the idea that intellect developed in a world of determined matter could only arise on a determined basis. The doctrine of causality *must* hold within the organism before it can be applied to external phenomena by that organism's mind. We *must* realise that our will can act causally and produce, for instance, some desired movement of our hands, and so of some external object with which they are in contact, before we can formulate any law of causality in things external to us.

In fine, we knew long ago the general scheme of habit-formation. In the new psychology these things are worked out in more detail, but that is all. One new thing there is—the censor, which Freud is compelled to invoke. And what is this censor but the self-judgment of the individual in his capacity of a believer in *ends*? In the animal and in the child there is no censor. That only comes with a stage of development where other ends besides the immediate satisfaction of the individual's impulses are recognised. The very existence of the censor, the very existence of the power of sublimation—of transforming lower impulses into higher channels—is evidence of purpose directed to an end, and more, of a purpose that is recognised and acted upon.

But if you press the theory to extremes and hold that every thought is determined by antecedent mental events, you invalidate your own reasoning: your Freudian belief is not a scientific judgment, but the inevitable result of your own past.

So far from being a fresh weapon in the hands of the materialists, the new psychology aims a fresh blow at the heart of materialism.

The individual is seen as winning more control over himself and his surroundings; as recognising an end in life; as postulating implicitly that the spiritual is higher than the material.

That it is possible to form bad habits we all knew before; and that these are clogs on the spirit. But what concerns us most is, that it is possible, and necessary, to form good habits also—to make the determinate basis of our being subserve the very ends of the spiritual which is winning freedom in us.

We men who are so free, so great, are always forging fetters of habit. If the habits are good, well. We are only fettering our lower selves, setting our souls free to achieve the highest freedom in the service of God. But if the habits are evil, we check and reverse the agelong struggle of creation. All evolution is spiritual; and if we men, at our stage of intellectual development, are compelled to postulate a God, as we are, we cannot but see in the determined conditions that environ us the expression of His self-limitation. He wills that we should be perfected in love; such perfection can only be achieved in self-won freedom, reached by struggle with that which is not free.

The animal has grown into the man; the man strives

consciously for freedom. He builds houses to shelter him, makes weapons to defend himself and kill his prey, begins arts and industries.

And he begins to think; to see a meaning in his life; to believe in a God; not merely because he feels himself dependent on society, as Durkheim and his congeners would have us believe, but because he is a personal being, and recognises in personality the implication of an end. Therefore he begins to pray. To pray at first for help and safety in his daily undertakings only, it is true. But he knows that God can help him. As he prays, God reveals more of Himself to him, and man begins to see that the freedom he craves is not mere freedom from difficulties and oppressions in this life, but a higher kind—the freedom that shall unite him with the transcendent God who is perfectly free.

He knows himself a person, able to will, to act, to create, to love. He sees himself the mirror of a personal God; and nothing will shake his confidence that personality is real, and not a mere figment of his social relationships. Then, as never before, he feels the fetters of his animal nature—the bonds of the sins he commits. As he understands more of the holiness and perfectness of God, his little freedom, his puny efforts, seeming so hopeless amid the great forces around, hang round his neck like a millstone. He begins to think that the body itself is at fault—that matter is actually evil. He feels himself hopelessly barred out from God. In his despair he utters the cry of misery and impotence voiced by St. Paul: " The good which I would I do not; but the evil which I would not, that I do. O wretched man that I am! Who shall deliver me from the body of this death!" And the

answer is " No man." Still he struggles on blindly, with no clear hope, yet striving to be free. Still the cry goes up: " Who shall deliver me ?" Still he returns to his own question the answer " No man."

Then God answers, and His answer is the same, yet different: " No *man*." No. No *man* can free his brother or himself. It costs more to redeem their souls, so he must let that alone for ever. God Himself redeemed him. God Himself entered fully into the conditions of limitation—of time and matter. God Himself came on the earth in the likeness of a man, born a child, as man is born a child; depending on His mother, as man depends on his mother; working and suffering as man works and suffers—a man, with all a man's burdens; with a man's body, with a man's development, and a man's temptations—born to show that man *can* achieve the mastery over his body, and growing to be perfect man, *can* leave that material body which was the scaffolding of his soul, behind; preserving only that body which is the means of manifestation of the self-identity—the spiritual body, free from any clog of limitation. For the body's functions are two; the material, in which and through which freedom is won, and the means of manifesting to others the personality, the self-identity, of the individual—that which differentiates him from all others; and only the second of these is eternal, an end as well as a means, and not merely a means.

" It is sown a natural body; it is raised a spiritual body " —no longer a limitation, but a differentiation.

God came to earth for this, but not only for this. That He must take upon Himself the limitations of manhood in order to show that personality, limited in human form,

was still divine: in order to show that the clog of bodily limitation did not involve the restriction of personality within the bounds of finite time and space—this was implied in the Creation from the beginning. Since God limited Himself in creating the conditions out of which His creatures should wrest freedom, He must Himself enter, as a Person, into those limitations, that the union between Him and His creatures might be complete—that there should be full community of experience, not only in the realm of transcendence, but in the realm of immanent struggle and limitation also. God came to earth for this, I have said, but not only for this.

Man's sin, man's evil habits, had to be reckoned with; for no sin but leaves its lasting stamp, as, indeed, Freud and his determinist followers unintentionally, but so forcibly, teach us. Atonement—at-one-ment—had to be wrought. The barrier-wall had to be broken down. Christ had to enter into man's full experience of guilt and isolation, Himself yet sinless, in order that full union, in community of experience, might be achieved between God and man. In full communion with Him we pass through death into the experience of life eternal. Death and imperfection cannot enthral Him, for He is sinless and perfect; and neither can it enthral us, if we are united with Him in the full experience of perfect love.

So God came to earth to die, and to show to man that the path of freedom for him led *through* the valley of the shadow of death that he so dreaded. So God came to earth to redeem man from the burden of the sins that must otherwise have held him back eternally from freedom —for only that which is perfectly good is perfectly free, with the freedom of self-determination. The good is

eternal; the evil must perish, being of time; being of that which is enslaved, not free.

And, since sin brings suffering, so God suffered all the agony of pain that was entailed in the sin of the world—*needless* pain; not like the pain of self-limitation and of the struggle of the unconscious creature: that pain of evolution which is the necessary pain of God. In the life of Jesus, in His death, and in His resurrection, the riddle of the universe is solved. In them we find set forth the final answer to the problem.

Down the ages Life had been struggling, *out* of the bondage of the rigid law that enchains matter, *out* of the world of matter, wound up like a clock, and like a clock running down, *out* into freedom; rising above itself, using its very limitations as stepping-stones to freedom; a miracle indeed, of a kind so wonderful that all other miracles seem tame and small by comparison.

Within the scaffolding of matter the soul is being built up. Yet, as the soul grows greater and stronger, it feels the burden of matter and all that a material body entails and the burden of evil—a greater and greater burden: a burden from which there seems no escape.

It is this that underlies all the heart-searchings of the great teachers of humanity—the prophets, the seers, the thinkers—whether they be Jewish or Buddhist, Vedantist or Neo-Platonist. They grope. Each offers an answer that contains a part of the truth, but none is final, none satisfies.

When St. Paul writes of the freedom with which Christ set us free he is thinking of just this. Under whatever

law, the burden of sin, the strife of impulse with rigid law, was intolerable. But in Christ we find the *meaning* of law, whether natural or ritual. It is that necessary bondage out of which freedom can be won. It is temporal, not eternal. The soul, achieving freedom, outgrows it. If man clings to it too long—if he lets himself be bound by it after he has progressed beyond it, it ceases to be anything but a hindrance. His feet are bandaged as those of a Chinese lady used to be, and as he grows he finds himself unable to walk. So St. Paul implores his Galatian friends not to return to the bondage of the law they have outgrown, for now by Christ they have been set free. Freedom is theirs—freedom from the chains of rigid observance; freedom from the bondage of sin which those chains symbolised. A symbol that has lost its spiritual significance is no longer a sacrament, but a form—a rigid enclosure precluding growth. There is a warning here for those who would impose an outward conformity with rigid rules upon the freedom of the questing spirit. The young ruler, who had kept all the law from his youth up, came to Christ asking what he should do to inherit eternal life. He was prepared to shoulder fresh burdens, however heavy. The one thing he was unprepared for was *freedom*, freedom from the ties of position and possession; and he went away sorrowful.

Jew and Greek, Hindu and Buddhist; each offers his sad answer. Legal conformity, ἀπάθεια, impersonal formlessness, are the best things they can suggest towards a final solution, whatever truths they may perceive in their progress towards these hopeless ends.

It was only Christ who could give the real answer;

only He could show man the path to freedom and union with God.

He showed, what others had but partly guessed, that Good alone was eternal and free, and that Good was an attribute of personality. He showed how personality was to achieve its final freedom by shedding the husk—the body in which it had been built up through the slow passage of the centuries. He showed why the final road to perfectness lay through the grave; and He took away all the barriers between man and God that sin had raised, so that man might at length be united with the Father in a perfect union of freedom and love.

"I came, not to destroy, but to fulfil."

Yes, He came to suffer and to die, that the process of making souls, perfect and free, which had been going on throughout the whole history of the universe, might be completed. He came to give an answer to the riddle of the prophets and thinkers; to still the agonised cry of millions who had tried, and failed, and tried again. "Wretched man that I am, who shall deliver me from the body of this death?" "Come unto me, all that travail and are heavy laden." "So God loved the world that He gave His only-begotten son, to the end that all who believe on Him should not perish, but have everlasting life."

Christ's coming is the historic fact that makes Christianity different from every other religion. Man was barred out from freedom and the perfectness of love in union with God, and only God Himself could save him. It is the atonement that lies at the bottom of our faith. If we lose our hold on that, then our religion, though still higher than any other, differs from the rest in nothing but

degree. It loses alike its compelling force and its saving power. Christianity is *not* merely a religion; it is the acceptance of the atonement wrought by God in Jesus Christ. This fact is the experience of everyone who has felt the burden of his sin, and who, like Christian, has found it roll off his back at the foot of the Cross.

Yet the Jews called Christianity a sect; and today you hear the same thing, even from men who profess and call themselves Christians.

They talk now, as the Romans talked, as the Jews talked: they talk of Christianity as one among many religions. Looking round they see the thousand and one ways in which man has tried to solve the puzzle of his being; they see the good and the truth in all of them, they see the limitations of them all.

But they fail to see that in Christ the difficulty that baffled all the rest is made plain. So little do they know their own religion that they miss its message altogether. They do not see that what a careless world calls a sect; what they, soaked in the teaching of the world and its miserable ideal of mere moral respectability, call a sect, is the Way. "I am the Way. No man cometh unto the Father but by Me." "After the Way, which they call a sect, so serve I the God of our Fathers," says St. Paul.

He is not blind to the meaning of a faith that is in Christ Jesus. He perceives the thread that runs through the whole of human history, the silver cord of freedom that is never loosed, though it leads through the grave. "I am not come to destroy, but to fulfil."

The Jews ask for signs, and the Greeks seek after wisdom: but we preach Christ crucified; unto Jews a

stumbling-block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks—unto those who before sought the truth in rigid conformity and in freedom of thought alike—the power of God and the wisdom of God.

HAWARDEN.

II

VISION*

Men talk of prophecy as if it were some mysterious functioning of the soul in past ages that has no parallel today. Yet the prophet was simply the student of more primitive days who had the power of vision.

The student of our present complexities has this same power of vision in an even greater measure, whatever his particular branch of study. He should be the prophet of today. His powers, his knowledge, his opportunities, are infinitely greater than those of the great founders of the prophetic tradition. Yet we listen in vain for the clarion call of an Isaiah. The trumpet gives an uncertain voice, and none makes ready for battle. Why? Vision is everywhere; and vision is the first need of the prophet. Are there so many visions of a thousand eyes that there is no clear sight; only a formless mosaic such as one could imagine in an insect eye when the correlating power of brain was gone?

In Israel there was a falling off among the later prophets as the promise of temporal power receded further and further. Affliction had brought at first a deepened insight, and the prophet reached out to noble visions of a world-wide Kingdom of God. But in the bitterness attendant on the sordid cares of petty, unsuccessful

* Sermon preached before the British Association, Llandaff Cathedral, August, 1923.

nationhood Hebrew prophecy became tinged again with narrow national hopes. The universalism of the greater seers was lost in the conception of revenge upon the opponents of Jewish ideals. Through seas of blood Israel should march to world-dominion, led by a mystic king whom the future would suddenly reveal.

Though her prophets might free themselves at times from this crude nationalism; though they might fling their thoughts forward and be wrapt by a more spiritual vision, this vision had been definitely narrowed by circumstance; and they had suffered another, greater change. Even when they saw a new heaven and a new earth, that heaven and earth were far away. Between lay some great cataclysmic struggle.

Even the great last scion of the race of Hebrew prophets, Christian though he was, could not free himself from the yoke. The thought of the *Apocalypse* is cast in the same mould. Eventually the Christian community must triumph over her enemies, but the Dragon War comes first.

Of this conception there is little or nothing in the words of Christ. His eschatological teaching, even if it be correctly recorded, has little in common with the fundamental character of later Jewish prophecy, though it may share its form. He does not look to a far future for the fulfilment of hope. The central truth He teaches is that the Kingdom of Heaven is with men here and now. His vision penetrates to present reality, not to future possibility. In the present He shows the germ of all reality: the future lies embryo in the womb of today. The eye of the Hebrew prophet was fixed on the future. Jesus alone saw the present. Only He could grasp that because the Kingdom was timeless and eternal, it was also *now*.

Why do the seers utter no voice today? There is no discovery without vision; vision and discovery are more prevalent than they have ever been; yet there is no voice.

Where could you find a better example of this power of vision than in the aged Faraday, broken in body and mind, yet coming out of his retirement to try one last experiment, in the hope of finding a doubling of the spectral lines in a magnetic field with the new Steinheil spectroscope—an experiment that failed for lack of perfect instruments, yet was destined thirty years later to succeed, and to begin a revolution of physical theory? Vision is the inspiration and the boast of the man of science, as well as of the artist and the philosopher; if by vision we mean the gift of seeing, in eager search, truths which perhaps have never been seen by another, the strong creative impulsion to make others see, and the power to help them see.

Philosopher, artist, man of science, each is intent upon a vision. The quest of each is, at best, utterly single-hearted and selfless. Yet each sees a different thing, and the vision of one too often distresses or annoys the other.

Again, this quest of vision is so eager, so inspired, that there is hardly time to pause for a definition or to attempt to see and understand the visions of others who have a different view-point. Like the old giant in "The Water Babies," we hurry on for fear of missing something; feeling, like him, that we have a destiny before us, but not knowing or caring what it is. One snaps out that he seeks knowledge, another truth, another beauty; but few have time to stop for a discussion of what these are. Each sees, but sees something different from what others see; the result is a mosaic; there is no one clear all-embracing truth to proclaim; and prophecy is dumb.

Here is the pity of it—a world full of men who see, but all seeing different things and careless of the vision of others. Cannot one, who has not, perhaps, the vision and the pressing call of the great students of special knowledge, who *has* time to pause and define, cannot *he* have a vision too—a vision that relates all the others into a great whole? Or cannot one of the great students turn aside to this greater vision still—the vision of all knowledge. Is there not *one* to act as the correlating organ, welding the visions into a whole?—the voice of prophecy for which the world is waiting?

Let us take the visions one by one. The artist—poet, painter, sculptor, writer—claims the vision of beauty. Doubtless art began as representation, but it quickly became clear that it was not representation, but something totally distinct. It is the attempt to give permanence to a moment's vision through a creative art. Ask the artist to define the beauty he seeks, and he will find it difficult. Perhaps he will say that at any rate it appeals to him as having a definite meaning of relation to him, and that it urges him to create, rousing a sense of yearning. It is something intrinsic in the object, yet which is intrinsic only because it appeals to the human mind. Beauty for him is the expression of a relation; though the relation is one-sided.

In order to bring out his vision, the artist eliminates and abstracts all that could call the attention away from what he is seeking to present. The practical artistic faculty applies just this power of mental elimination, which allows the relation, which is Beauty, to stand out clearly. Notice, then, that our artist eliminates all that is not related to a certain faculty of the human mind.

Now ask the philosopher to define his vision. Philosophy began as a direct attempt to gain knowledge of truth and reality through the study of nature. But at once the problem of appearance and reality arose. Our knowledge of a table rests on sense-data. If we go out of the room, so that the sense-data cease, what *is* the table? Even our sense-data change with the conditions. The table ceases to have colour in the dark. Thus, because philosophy was not content to know merely, but wished to understand how man could know at all what he knew, it quickly became united to a metaphysic, and broke away from natural science, speculating on the things that lie behind the world of sense. Ask the philosopher what he seeks, and he will answer Truth and Knowledge. Ask him what Truth is, and he will answer knowledge of Reality, I suppose. Ask him how he seeks it, and he will answer, By eliminating all that is a matter of individual experience, and holding fast to that which is universal. Press him as to what reality *is*, and he will probably say that it cannot be matter, nor can it be like anything that we perceive with our senses; that it is universal and concrete; and that it must at least be mind, and may be God. Notice that he eliminates, or tends to eliminate, all that is individual—not universal. But notice, too, that he does this in his thought alone; his life is as individual as yours or mine.

Now turn to the man of science. *He* will cheerfully tell you that he seeks knowledge of the world of sense, and cares for nothing beyond. He turns his back on metaphysic, definitely ruling out all that is not susceptible of sense-experiment. Yet he finds his ideals at once impossible. Nowadays science uses such purely meta-

physical conceptions as the ether, an entity not merely undemonstrated by experiment as yet, but *ex hypothesi* undemonstrable—placed for ever beyond the scope of experiment and sense. He too eliminates, and does it more thoroughly than either of the others, though he has in the past rather often overlooked the fact. During the last two years we have had a significant reminder of this elimination. Until Einstein's formula was verified, in part at least, science took the essentials of Euclidean geometry as axiomatic. Now the abstractness of her method is brought home. The sober fact is that science laid aside all contingency, all but three space-variables, at the outset. She sought truth in three dimensions—and what she sought she found, a three-dimensional truth. Now her own method has led her to question whether reality has really only three dimensions, as already she had begun to question whether the most abstract of all methods of reasoning could lead to concrete reality; for science is at all events intellectually honest. The man of science has eliminated all that is characteristically human from his purview—except in living his own life.

What I am trying to bring out is this—that art, philosophy and science achieve their results by a process of wholesale elimination. They refuse to take cognisance of certain sides of life—quite rightly. Mistakes arise only when we forget the conditions under which they pursue their vision. Philosophy eliminates least, but even she has been afraid to reckon with individual intuition, fearing lest the isolation of individual experience should lead to scepticism—to the impossibility of universal knowledge—as, indeed, the only purely individual system did.

Can we wonder that enquiries which definitely rule out

this or that side of human interests lead to different results? Can we wonder that with all these noble visions there is yet no voice of prophecy?

For what *is* the most absorbing, most characteristic, most essential of human interests? Surely love. Yet love is at bottom an individual experience of reciprocal relationship.

The philosopher can only take cognisance of it by removing the uniqueness, which is its fundamental character. A universalised love is so unlike anything we experience that we should not recognise it as love unless the philosopher was at our elbow to explain it.

The man of science only takes interest in it in so far as he can see in it a developed tropism, a response to stimuli, partly visual, partly auditory, partly, and primitively, chemical. But the lover and the friend are not satisfied that their feelings can be adequately expressed in such terms, and the man of science forgets his tropisms in his own experience of love and friendship.

The artist may paint the passion of love in sound or on a canvas, but this abstraction does not satisfy his nature wholly. Great artists are great lovers and great friends. None of the three practises his own doctrines: none abstracts and eliminates in his *life* as he abstracts and eliminates in his *thought*.

The vision is wonderful, the inspiration urgent and divine, yet each in his own life demands more. The search for reasoned knowledge of reality, for orderly process in the relation of phenomena, for beauty and the creation of beauty, are noble aims; but the reason for the search, the reason why men never rest satisfied with what they have achieved—this they have not explained. But

Jesus Christ explained it, when He taught that God is Love—to use St. John's summary of all His teaching.

Love is personal relation. The *beauty* that the artist sees and seeks is the expression of the fact that he is related to all that is, and all that is to him—a relationship yet imperfect, for the only perfect relationship is love. The *ultimate reality* that the philosopher seeks must be all-embracing, self-subsisting, an end and yet a means; timeless; one, yet including the infinitely many. Love is all this. The *ordered relation* that the man of science seeks to understand is involved in the very nature of God as Love. For love creates others to share the perfect experience of loving; yet it can only create others for such an end by limiting itself. The love of the created beings for the creator must be free, otherwise it would not be love. But freedom cannot be given, for the gift would be the negation of freedom, since its acceptance would be compelled. Freedom must be won by the creature out of conditions that are not free. The ideas of matter and force are *our* representations of conditions which are perfectly determined—not free at all. Evolution is the story of the winning of freedom in such conditions. Matter and force must then represent really the self-limitation of creative love. It is with matter and force—the limitation of God in time and space, self-imposed by His Love—that the man of science deals.

Three visions—yes. Each a vision of relation, and therefore each a partial vision of the only perfect and *all*-inclusive relation—Love.

The vision of relation that is imperfect, because it is one-sided; for we receive the gift of nature's sublime relation to us and cannot give again—this is the vision of

beauty. In love we receive the gift of the loved one and give our gift in return. From nature we receive a gift and cannot give in return.

The vision of a reasonable universe, full of purpose and meaning which lie deep, hidden below the surface of appearance—this is the vision of philosophy.

The vision of a world of ordered happenings in time and space, where change and interplay of determined conditions give birth at the long last to creatures that are in some measure free, that can search for wisdom and understanding, that can probe the conditions which determined their own emergence—this is the vision of science.

Great visions; wonderful, inspired; worth more than riches or comfort or fame. Visions to spend yourself for lavishly, to live for, to die for. To those who can advance thought, to whose who can give new knowledge of the world we live in, to those who can show new beauty to their fellows, all else is dross. The spirit of mankind seeks the service of mankind in all things true and honest and lovely and of good report; and these our seers, our teachers, find their immeasurable reward in their vision and the work it brings.

But there is a greater vision that embraces all they have yet done, all they have yet to do.

It is a vision of Love, creating, limiting itself, suffering, working in all and through all; Love that is timeless and eternal, making ever a new heaven and a new earth; Love that, because it is eternal and timeless, can be *now*; and could manifest itself in time and space in the man Christ Jesus. Love that is the All of the philosopher, yet is only love because it binds the many together into one

through eternal, personal relationship. Love that surrenders its own self-freedom in conditions of determined interplay which the man of science can investigate as sensible phenomena. Love which is content to give up its own nature for the time, and accept an imperfect relation with mankind, which relation is understood and expressed as beauty for the artist. Love which is the very being of God.

But we need a prophet who can see and proclaim the manifestations of love. The new heaven and new earth are with us; they are perpetually made new through the vision of men who can penetrate the heart of things and see some fragment of the vision of God that through them is passing daily from becoming into being. But where is the prophet who shall proclaim it? Where is the seer who can see it?

Till a new line of prophets is established we shall continue to grope, to see partial visions and not understand them, to look to a distant future for that which is with us here and now. For the new heaven and the new earth will only come when we understand this heaven and this earth, and perceive, as Christ perceived, that the kingdom of heaven is within us and about us. The world will only find peace when, guided by such prophets, we translate their vision into practice, and try a new experiment—the application of Christian principles to government, to commerce, to all our life, realising that the Kingdom of Heaven because it is eternal, is *now*; a foundation on which—and on which alone—we can build surely.

III

PERSONALITY*

"For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."—1 *Cor.* xv. 53-54.

DEEP in the heart of men lie the roots of a great conviction —the conviction of personal survival of bodily death— whose branches spread widely, whose fruits come to their maturity in every part of our being, and of whose eternal consummation the message of Easter and Ascensiontide is at once a witness and a memorial. Strangely enough, at first sight, the conviction has in past times been least sure in those nations whose intellectual and moral genius was greatest. Greece voiced a hesitating individualism; to Rome the spirit-world seemed populated with pale anæmic shades; to Judæa Sheol was full of the nameless horror of incompleteness; even, among the later thinkers, of a merging of bloodless beings into a formless whole. If there was a full future life at all, it was for the righteous Israel alone. And wherever the doctrine of Pantheism triumphed over more personal forms of belief, immortality lost all colour, and a grey, sad mist veiled every firm outline.

* Sermon preached before the University of Oxford, May 20, 1917. This sermon is addressed more particularly to those interested in Philosophy, and others are advised to omit it in a first reading.

Yet, after all, there is nothing here that should surprise us. Where abstract thought erects a vast superstructure upon the unsure foundation of inadequate knowledge, and even smiles approval upon the divorce of thinking from experience, can we expect anything but an unstable building—a childless, barren philosophy of life? Quae Deus conjunxit, nemo separet. Thought *must* go hand in hand with experience.

Events have brought home to England the urgent need of re-examining her belief in immortality, and no one who moves among his fellows with open eyes and ears can fail to be struck with the universality of the sense of need. A book like " Raymond " passes through several editions in a few months, despite its costliness. The intellectual may sometimes be prepared, with splendid altruism and humility, to concede immortality to some future, fitter race whose foundation alone we are; content to sink all personal claims for the sake of that which is yet to be; but most men crave the certainty of personal survival.

I do not propose today to discuss the direct evidence that is claimed by writers like Sir Oliver Lodge. I have no more right to do so than may justly be urged by anyone of ordinary intelligence who has read fairly widely on modern psychology and psychical research, and has made a few experiments. From most of us, I imagine, the present state of our knowledge of spiritualism seems to demand a verdict of " not proven "; a verdict given with a truly open mind; and most of us, I think, would endorse the caveat entered by the medical officer in charge of the Edinburgh Hospital for mental diseases, against anything as yet but a qualified scientific investigation of the

phenomena, as apt to prove dangerous in the case of enquirers with a predisposition to mental instability, or with mental equilibrium disturbed by a recent shock of grief. . . .

Our enquiry must be on different lines.

Six months ago we considered together the idea of freedom, from the point of view of the Christian Evolutionist rather than the Christian Philosopher. Today I want to press further with that concept, in order to see whether, our hope being full of immortality, we can find here also material further to justify that hope. It may not be amiss to say, quite clearly, that close examination is driving me more and more towards the conviction that the doctrine of the Holy Trinity is implicit in any rational conception of the nature of human personality as a thing that has been evolved by process; that the existence and nature of human personality involves a Trinitarian conception of the Godhead; and that a Trinitarian conception of the Godhead at least *points* to the evolution of human personality as its own corollary. If such a view be true, the case for survival is indefinitely strengthened; but time will not permit consideration of this aspect of the matter today.

First of all, then, let us ask a question of ourselves: What better hope have we of solving the riddle of life by taking thought than far greater, if earlier, thinkers? How can we moderns hope to go beyond the Greek, beyond the Hindu, beyond the Jew; those races each in its own way pre-eminent in thought? Can we do more than admit an *intellectual* agnosticism as the only possibility, and turn to faith and authority for reinforcement of our eschatological hope that the world-scheme is ultimately

moral? Can we go further than Paulinus went, preaching in the hall of the Saxon King?

We have no better hope than these, we can go no further than these, if we persist in their mistake and make the same divorce they made in greater or less measure. Only in the indissoluble union of *thought* and *experience* can our attempt to interpret a progressing world be aught but sterile, for thought is, largely at least, timeless, while our present experience is mainly in time and of time. Despite Socrates' warning, the Greek tended towards the neglect of phenomena in the joy of abstract reasoning. The deep-hearted search for moral justice in the experience of life did not save the Jew from neglect of the archetypal idea. To the Hindu phenomena were illusion. Neither one nor other of these three held the balance true.

But have we a better chance? Assuredly. For, first, we have their failures as our guide. The channel is marked out for us by the wrecks of earlier voyages—sad beacons of old failure in the eternal quest. Yet not mere beacons of failure; rather noble monuments to the spirit of dead heroes. the sea-marks bordering an ocean still uncharted. May we not hope at least to pass beyond them? Shall we not lie content if we can carry the survey a little further before we come to shipwreck? Will not even our wreckage buoy the channel for those that come after? And may we not go far beyond these others? For, indeed, we have another great advantage over our predecessors. We possess an improved sounding-gear to help us to escape the shoals. Besides, having preserved to us all our forerunners taught of the *idea*, of the *phenomena* we have far fuller knowledge.

At least, if we would not fall short of the great dead in

courage as in so much else, we are bound to make the venture, and to make it in joyous confidence, nothing wavering.

We will start from human personality, since it is of human immortality that we have to think.

Men are in time, but yet not wholly of time. I change; but the very statement implies that I persist, otherwise I could not undergo change. *I* change, today and tomorrow, and for all time; it is not *x* who changes today, *y* tomorrow, and *z* the third day. Part of me, then, is timeless, transcendent, though part of me is in duration, immanent, and so subject to change; for only that which is timeless, outside duration, can be unchanging.

What, then, is immanence, and what is the relation between that of me which is immanent and that which is transcendent? For here, in this relation, must lie the key to immortality. Is it as unapproachable as the fabled golden key of happiness that lies at the foot of the rainbow? Surely not. We are moving in the domain of fact, not fancy.

First, what is immanence? Indwelling, clearly; but the indwelling of what? Some writers say that personality cannot indwell; that only an essence or principle can. But is not this open to question? The great characteristic of indwelling in our experience is this: that when we indwell we forget the "otherness" of matter. To indwell means to forget the externality of an "other," making it subserve the needs of the *will*; and *will* is one of the essentials of personality. When I speak through a telephone, provided it is in good order it is no longer to me a contrivance of wires and magnets, of carbon granules

in loose contact, and cells and keys. It becomes as much a part of me as my hand or my voice—a means of communication. I can regard my hand or my voice as an " other " by a process of abstraction, but when I am using them in point of fact I do not. Neither do I the telephone or the typewriter. The more completely I indwell a thing, the more habitually I use it, the less do I regard it as an other. A good workman does not mislay his tools. This, I believe, underlies the psychology of mislaying things far more than Freud, for example, would admit.

If we have argued justly, human immanence is seen as the making of the self to embrace the not-self for the sake of the self's ends. It is an amplification of the spatial body in time, for as long as that amplification is needed. After, the not-self may be discarded. No doubt such a view entails a species of dualism, in that it postulates a not-self, but this is the actual dualism of everyday experience. It is a dualism that can be synthesised in a higher unity, however, though we are not immediately concerned with this reconciliation.

But such a doctrine of immanence does involve the belief that it is the personality which indwells. We must next enquire for what purpose is this indwelling—and here again experience supplies the answer.

All progress is the overcoming of limitation. While external " others " existed for it, the personality was limited by them; in so far as it has now included them in itself, subordinating them to its own ends, temporarily at all events, and for a special purpose, they have ceased to be " others," for it. But are they in reality any the less " others " ? Surely. If we assume limitation to

have any meaning at all in this connection, it must mean limitation of personality. We can attach no other intelligible significance to the word. "Otherness" must, then, consist at least in part in this; the quality of limiting personality. When we thought together of the problem of freedom, we came to the conclusion that limitation must be the expression in time of God's self-abnegation, of the kenosis of His freedom, for the sake of the created selves that are to be. Limitation is simply the absence of freedom from the material of personal experience, which itself constitutes Reality.

We are thus led round to a conception that is essentially idealistic, in that it characterises Reality as the material of personal experience, while yet it admits—as any practical man who takes due cognisance of everyday phenomena must surely admit—the occurrence of a dualism that is actual in our experience, the existence of which is manifested in the "otherness" of the organised cosmos, in so far as otherness is not mere differentiation, but limitation as well—as something we do not interpenetrate, but which is external to ourselves. Otherness and dualism mean limitation, and limitation means absence of freedom.

We have spoken of personality as indwelling, and not defined what we mean by personality. We have spoken of immanence, but said nothing of transcendence. We must now attempt to give form to our conception of that which indwells. Here, again, we will start out from the idea of change.

If human personality is indwelling it is also becoming, developing. How? What do we mean by the becoming of a personality? Have we not taken personality as the

permanent thing amid a vast cosmic flux of changing conditions in time and space? When we enquire what are the characters of personality we find a simple and all-embracing definition. Canon Richmond calls it the δύναμις of κοινωνία—capacity for fellowship—and I think we shall not better this statement. For consider. The word "fellowship" implies the recognition of others as distinct from ourselves. This means the consciousness of self. But yet the "others" are not of necessity a limitation. In perfect fellowship there is perfect communion or interpenetration. "Otherness" becomes a differentiation merely; no longer a limitation. We know this, those of us who are fortunate, even in this life in some degree. The perfect friendship has little of limitation for the friends, even here on earth. In the word δύναμις again—power or capacity—the element of will, of creative amplification of relationship, is involved. And linking the two—the creative δύναμις with the free, penetrative κοινωνία—is the mediacy of an otherness that is *not* a limitation. You cannot create without an other; you cannot have fellowship if that other limits you.

Thus all the characters of personality are implied in this definition, abstracted from the reality as it may seem at first sight. To follow it further would again take us to the heart of Trinitarian doctrine. For our present purpose it is enough to say that a person is an entity that recognises itself as different from others, and is able to will its own side of its relations with those others.

Thus the initiation of personality must be what Bergson terms the inturning of consciousness upon itself, issuing in self-consciousness. Till self-consciousness dawns there can be no personality. But with the dawn of this self-

consciousness comes the realisation of limitation; and yet with that remains a consequent unconsciousness of many potentialities. "I can't" historically precedes "I can"; only through "can't" does "can" come to its own through ages of struggle. Ever as freedom grows, as the otherness of the things that lie all around us becomes merged in recognition of the possibilities of incorporation that is latent in those "others," comes the consciousness of growing powers and budding possibilities. Freedom removes the limitations of "otherness," and allows the development of latent potentialities.

The active δύναμις creates the self, as it creates its relations with the others amid which it dwells. The self becomes, as well as indwells.

But what shall we say of these latent potentialities of selfhood? Are they promissory notes payable as transcendence when they mature? Must we assume *potential* transcendence in animals? Has such a phrase any meaning at all?

Only the self endures; but hidden in the unfolding life lies the germ of selfhood. Though where there is no trace of self-consciousness there can be no enduring, who shall say where this begins? Can we set bounds, draw hard-and-fast lines, where Nature itself sets none, draws none? What if the very amœba has faint impulses of purpose—the first foreshadowings of an enduring self? Are we so sure that it has not, even if we are not sure that it has? At least the germ, the potentiality, *is* there. There *is* potential selfhood, held in trust for future generations. Zoologists tell us that each man in his development recapitulates, in brief and incompletely, his whole past of evolution. In a few short weeks he passes in review a

history whose actual process moved on through slow æons of advance, and whose early stages had, and have, their own profound significance. All nature seems one organism splitting up, budding, reproducing itself at last as all over-gigantic organisms must, and finding its justification and meaning at the end in the children of the Wisdom that designed it. But of the eternal significance of those early stages, whether in individual man or developing, gigantic organism of living creatures, we cannot speak. Enough for us that in the fulness of time self-consciousness and permanence emerge out of the welter of time's changes.

With the appearing of self-consciousness we are brought face to face with something permanent—at least, as long as physical life endures.

Is this apparent transcending of time illusion? Has this one stable thing we know itself an existence that has bounds? Does time impose its sombre heartless shadow of finality even here? Can this very escape from duration have an end? Will our rest be undisturbed even by the dreams that Hamlet feared?

This question on the one hand; on the other, this. If self-consciousness does truly mean transcendence, what need of further process? Can we grow in transcendence since this must be a thing absolute; there or not there; no intermediate?

We may beg the first question, for a start; grant that enduring means transcendence, and is without an end, and for the sake of clearness in developing our theme, for the moment assume this virtue even if we have it not.

What, then, is the use of further process, if transcendence be eternal life? The answer is simple.

Though we are in part transcendent, we are yet conscious of limitations that hem us in on every side. Otherness is still for us more than differentiation. The whole story of the human race shows powers still growing, freedom still increasing. We are constantly discovering fresh powers —powers that are needed for our self-realisation. Life is still discovery. We have not yet penetrated to the heart of love, which is pure mutuality in perfect union. We are still creating; creating our relationship with others; creating the conditions out of which all close relations spring; creating ourselves and creating the perfectness of other selves. We are creative and transcendent, but yet not free. We are still immanent in much, changing and being changed; still not even immanent in more, suffering the limitation of surroundings we have hardly begun to apprehend, far less to comprehend within the circle of our being. While aught remains outside the sphere of our transcendence we are still in time, still becoming. We have still far to go. We are externally limited.

So too God. He is self-limited, for our sakes. Not till all limitation is removed will be the end of process, the completion of πλήρωσις in πλήρωμα.

This last thought is extremely illuminating and suggestive, for it implies that Being which is in eternal life, even now transcendent, can yet be having something added to it—the freedom of interpenetration and communion with other beings—which, after all, is the exemplar of love's activity, of the motive of creation. And this something is, eventually, an " other " which is not a limitation, but a fulfilment. For God, as well as for man, there is fulfilment through limitation; only, for God, who is from the beginning transcendent, the limitation is self-imposed,

for man, who has his transcendence to win, it lies without, imposed upon him.

Process *can*, then, exist side by side with transcendence. This we argue from our everyday experience. Eternal life and life in time are *not* mutually exclusive. Even though eternal life is with us now, we still have need of process, and not we only, but God. Only by process could God create free beings who should enter the boundless experience of His love; and by process which He Himself shared.

But now we come back to the central question of them all, to which so far we have attempted no answer.

I may grant all else of which we have spoken, at least in so far as it is concerned with matters of experience; I may agree that I do in fact transcend time, since I endure in all change; I may agree that there is strong cause to believe that there is a God, and if there is a God, that He must be both transcendent and immanent; and yet I may say, " what guarantee have I that my transcendence of time is not bounded with a period ? What proof have I that my transcendence is and involves my *eternal* life ?"

This is no artificial doubt, but one deep-seated in many hearts. I imagine that all who have tried to argue with somebody else along these lines have been posed with it. And truly it is not easy to meet. I cannot see any one answer; at best we must rely on cumulative evidence.

A strong argument is the anthropomorphic one. Though anthropomorphism has in the past afforded a target for many shafts, I think we are getting less afraid of it. In anthropomorphic ideas of God lies much truth. Let us see what help they give us here.

Experience shows that man is both in time and tran-

scends time. Experience shows a world in which freedom is being won out of limitation. Experience shows the existence of spiritual phenomena. Experience shows the existence of personality, and its creative powers. Argument from such experience points to the existence of a spiritual environment in response to which spiritual phenomena come into being and are conserved. Argument from such experience points to the manifestation of a personal God as the origin of spiritual environment and its dependent spiritual development. Argument, again, points to the self-limitation and immanence of the Transcendent God as the only means whereby true freedom could be won by His creatures. But if there is a personal Transcendent God who is yet immanent in process, is it illogical or unreasonable to suppose that when we speak of the personality of men we mean something not merely parallel to, but of the same nature as, the personality of God—for we have argued, after all, from what we know of the personality of men to what we imagine of the personality of God. So, then, is it illogical or unreasonable to suppose that when we speak of the immanence and transcendence of men, we mean something not merely parallel to, but of the same nature as, the immanence and transcendence of God, since our argument from personality is primarily derived from what we know of it in men?

But we are driven to postulate these qualities of God for many other reasons. They afford the only rational explanation of the universe. We find the same qualities postulated by the intuition of prophets and seers; which intuition from another standpoint we rightly term revelation.

Much evidence, then, of all kinds points to this: that

men in very truth are created in the image of God. If this be so, all doubts of the eternity of our transcendence fall away. This is what I mean by the argument from anthropomorphism.

But there are others.

On the metaphysical side one may ask, What is meant by transcendence that is limited by a period? And one is bound to admit that the phrase makes nonsense. Transcendence is timelessness; the period that is set must be temporal. To say that time can set a bound to timelessness is a meaningless grouping of words with no idea behind it.

If we admit human transcendence at all, it must be unbounded for the future, however it originated. "Ah, but there's the point," our critic will say. "You have to admit a beginning of human transcendence. You have to make it different from the Divine, in that it has a *terminus a quo*. Have you any right to call it real transcendence at all?" Here, I think, we have got down to the root of the objection. If we have to distinguish at all between man's transcendence and the transcendence of God, why call them the same at all in anything?

Of course, the answer is that timeless existence can only mean one thing, of whatever beings it is postulated. We *do* mean the same by the transcendence of man as we mean by the transcendence of God. One is caused, the other self-existent, it is true. But the quality of timelessness in men, though doubtless it had a historical beginning —a beginning that is, associated *with* time if not *in* time— is, *per se*, the same as the quality of timelessness in God. I cannot see that an acquired timelessness is in any way different from inherent and essential timelessness, once it *is* acquired. It becomes at once inherent and essential.

Here one is bound to probe deeper and ask inherent in *what*, essential to *what*? For, after all, timelessness is a quality; and the mistake of our critic is that he makes of it an abstract *entity*—or tries to do so. Timelessness, as we know it, is inherent in Being, essential to Personality. Personal Being is the thing which has come into existence in time, not an abstract entity called timelessness. This is an unquestionable fact, and we step out of the quagmire of vague speculation on to the solid ground of experience again. The timelessness that so worries us is just one of the qualities of personal being. And timelessness *means* timelessness, and only means this. There cannot be two timelessnesses which differ in one having a time-limit, the other not. Timelessness is simply coextensive with personal being, and dependent on it. The true question is not can transcendence have time-limits? but can personality have time-limits?

And once more we get back to anthropomorphism. Individual persons do each have a beginning on earth. The chief characteristic of personality is that it perdures through change—we are driven to postulate Personality of the Godhead, and Eternal Life—and personality cannot mean two things at once. Man's personality must be the same as God's, and therefore eternal.

So we come round again, full circle, finding evidence, but no proof. The venture of rational faith has to be made, as always; only our care must be that it be truly rational.

With incomplete knowledge we can never hope to construct a single theory of ultimate Reality that is complete. But none the less we have a theory—a theory that is essentially rational, and that squares with the facts of

experience, however incomplete its proof and scope. For notice what our theory is. It is a conception of ultimate Reality as the material of experience of a Personal Being. It is a theory of the creation of matter and phenomena in terms of a Personal Being whose fundamental quality is the activity of Love; and in it other personal beings—human beings—find their natural place. It is a theory that enshrines Purpose; and Purpose we know as pre-eminent in the relations of the personal beings that surround us, and, with ourselves, give us the only real experience we have, since material phenomena have all to be interpreted eventually in terms of their effect on personal beings. In a word, it makes our life finally intelligible, while no other theory does; and intelligibility, as far as the limited scope of human understanding extends, is the salient characteristic of our everyday experience. Throughout the theory is consonant with experience. Are we so rash, then, to make this venture of faith—to say that the whole *is* really purposive and intelligible, to urge that things *are* what they seem; that when we speak of personality and its transcendence we mean one thing and not two? If we admit so much, we must admit personal immortality. To this so many radii in the wheel of thought converge that, though we cannot actually travel along one straight to the centre, we can feel reasonably sure of where the centre lies. Religious experience is one such road; we may find another when we press to its source the uniqueness of individuality—the difference of persons—as Royce does; or reason out the final consequences of the subjective nature of what we call objective phenomena, as McTaggart does, or in many other ways, all alike founded on experience.

What measure of certainty does all this reasoning bring? This: that if the universe is rational, men are immortal, and even now are garnering the first fruits of eternal life.

If the universe be not rational, we have no hope, and are of all men most miserable, since we have believed in purpose where there is none. But have we not evidence in experience? We know the world as rational; is that knowledge illusion? Saint and prophet, metaphysician and scientist alike answer No! The world is full of meaning, order, purpose; only a puerile contradictiousness can refuse to acknowledge it. The venture of Faith must be made, but it is no forlorn hope. The existence of personality, the heights to which even human personality has risen, emptied of Divinity, in Christ, the perfect Man, is Faith's guarantee that personality and its qualities is *one* thing, the same for man as for God.

This mortal not only may, but must, put on immortality, for personal life implies something that already transcends time and change. St. Paul, brought up in the intuitive philosophy of the Pharisees; confirmed by the revelation of the ascended Christ; skilled in the dialectic of the schools, finds ultimate certainty in the dialectic of experience. "But now *hath* Christ been raised from the dead, the firstfruits of them that are asleep." "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." "This corruptible must put on incorruption, and this mortal must put on immortality." All nature is rational; purpose is manifest in an ordered universe. "All flesh is not the same flesh; but there is one flesh of man, and another flesh of beasts, and another flesh of birds, and another flesh of fishes. There are also celestial bodies

and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." "God giveth it a body even as it pleased Him, and to each seed a body of its own." "The whole creation groaneth and travaileth together until now"; that "earnest expectation" may bear its fruit. Everywhere purpose; yet, on earth, everywhere change; the seed in the ground quickening into a fresh body; the mortal putting on immortality.

St. Paul is, for his day, a thoroughgoing evolutionist. Like ourselves, he finds the key in the relation of that which is immanent of us to that of us which is transcendent. By process do we achieve freedom; through becoming do we reach at length the changeless activities of timeless love. Otherness, in so far as it is limitation, must go. The natural body must be discarded; the spiritual body put on. Differentiation remains—God giveth it a body—for personality *means* difference; but in perfect interpenetration lies perfect freedom; and in perfect freedom, perfect love.

Sorrow and doubt cling closely to us, as long as we refuse the joyous venture—the venture of reasoned Faith.

But once the venture is made they fall away; nothing is left of the fear of death or of the grave's victory; only a glorious, vivid expectation of life's greatest incident: eager curiosity to welcome the life beyond the grave.

> A brighter emerald twinkles in the grass,
> A purer sapphire melts into the sea.

The triumphant music of the spheres swells to a pæan of noble harmony. The changing world is seen no more

as a formless parade of useless forces, but as the march of a great host moving out to victory; change itself is no longer meaningless process, but progress. Knit together in one communion and fellowship, we join in the Te Deum of a host whose victory is certain.

IV

RIGHTEOUSNESS OR IDOLS?*

"Therefore also in the idols of the nations there shall be a visitation, because, though formed of things which God created, they were made an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the foolish."—*Wisd.* xiv. 11.

I WANT to speak tonight of that side of activity which we call creation, as showing us something of the nature of God's Being and our own.

The text I have taken lays stress both on the creation of God and that of men. In the thirteenth and fourteenth chapters of Wisdom the writer speaks first of the futile idol which a man carves indolently after dinner out of a gnarled root that is useless for carpentry, and will not burn. Then he turns and scathingly denounces the man who misuses the material which God has created to create for himself that which is not useful and good, but absurd and harmful. Thus in this fourteenth chapter he speaks of the two creations which a man can make out of the same material, the one legitimate, the other bringing what he calls a visitation. Out of wood a man may make a raft or ship, entrust himself to it, and come safely to his journey's end. This is a legitimate use. But from the same wood he may make an idol; and in the idols of the nations comes a visitation.

And why? The motive is sordid; creative art is

* Sermon preached in St. Paul's Cathedral, November, 1924.

prostituted; the issue is against true religion. Beauty itself is used for evil ends; and that which began in a wrong motive ends in vicious action, the licentious festivals of a religion that wrecks social life. The idol thus set up cannot bring men to a nearer knowledge of God, and so they go far astray. The Being of God is the touchstone of truth. We must start with a right direction in our thought about that.

"In the beginning was the Word"—God, eternally creative. God is Personal Being in its perfectness, able to feel, to know, to do. He *is*, because He can feel and know and do. And this is what Being finally means for those whose philosophy depends upon the existence of God.

For such Being involves true activity, not an Absolute whose content is meaningless or undeterminable; and activity sets process at work. God's creation is a real thing. An inactive personality is impossible; and so, too, it seems on a last analysis, is Personal Being whose activity is purely internal. Internal activity is essential to Personal Being; that is part of what the doctrine of the Trinity so richly teaches; but Personal Being is active externally as well; and it is upon this facet of the truth that I want you to look tonight.

What God creates He also indwells; what He fully indwells He is at one with. It in some sort represents Him. His activity is not finished with creation: what is created is for ever intertwined with His Being, reacts with It, and is bound up with It; and in His creation He fulfils Himself. That is to say, we cannot separate wholly God's creation from His nature; the first is an expression of the last.

We, too, are personal beings, who know and feel and do in our limited way; who can and must create for that very reason. Whether we like it or not, you and I are creators, and cannot but create. You and I who move in the world, and especially all those who are young, whatever their years, be they eighteen or eighty; those blessed souls who have what William James calls space and air in their minds, so that their companions do not stifle and gasp for breath whenever they talk with them; they, and in our measure we, all create, willy-nilly.

And what matters is the thing which we are creating. Is it the moral and spiritual atmosphere of our home or place of business? Let us see to it that it is one which can be breathed: not rare in the oxygen of the soul; not poisonous. Is it the vigorous, stimulating air of active endeavour? Let us see that the endeavour be directed to worthy objects. Is it the beautiful thing, or the appreciation of the beautiful? Let us see that it be not tainted with the miasms of diseased outlook, but really honest, pure, lovely, and of good report. That it can only be if our vision of the beautiful be full of air and sunlight; the understanding of real things, and the perception of the unsullied image of the Divine that lies in every man.

Clean art is the art of the clean artist. Whatever you create, remember that that creation you indwell. Not altogether in the sense in which God indwells the world—there is no time to go into the difference now—but what you create bears and publishes abroad the impress of your being and your outlook. You give to it in a way the breath of life. It is eternally and inextricably you; for others and for yourself.

Create idols, and you indwell them. If you care for

the wrong things most—I do not mean things evil in themselves, though that is worst of all; but if your values are wrong, so that you estimate a thing out of all proportion to its real worth, making from the wood which God created an idol, not a raft or ship—in that creation sooner or later will come a visitation.

But there is another thing. Just as God's nature, as active Being, creates an environment from which we are never isolated, so man's nature as active Being creates an environment too.

One may say, "Now I am going to create a book, a picture, a machine," after a period of quiescence. Such material creations may be, and are, achieved intermittently, even though the mind-processes which lead to them are always going on.

But of the environment which we make we cannot say, "Now I will create—Now I will not create." It is going on all the time. What we do and say, even what we think; above all, what we are—these things perpetually constitute a forming influence on those around. If in your own life you create idols, those idols will others besides yourself worship. Whatever we create expresses the relation between ourself and what is outside us—above all, the relation with the people we are among. It comes of what we think and understand of life; of what life means to us. And others will adopt the same outlook.

The final end and meaning of all true creation, of ours as well as God's, is to be sought in the understanding and perfecting of eternal Being, which is Personality in Relation —Love.

What are we going to create? Whatever we create, be it art, literature, science, economic systems, political

systems, wealth, or simply relations with others, from the same material we create something through which cometh righteousness or idols, and neither will be without its influence.

Look at the world today. What has man actually created during the rise of our boasted civilisation? What has he created during the last fifty years? Idols, often, perhaps chiefly; and these idols have brought a visitation.

Throughout the Middle Ages—yes, before and after them—men strove for domination as an end in itself, though they called it by political and economic names.

Later came a biological argument which seemed to justify this strife, and they were not slow to use it. The survival of the fittest! It was a beautiful phrase, and a fact demonstrably true, besides, in the animal world! The economically fittest also, the physically and intellectually fittest, must emerge and be selected through merciless struggle. Out of the material world which God created, men made an idol. The nations worshipped power through struggle.

The visitation came. Germany, logical as ever, pressed to a last conclusion. She cried aloud upon her idol, and there was no voice nor any to answer. Just war and chaos; nothing more.

England, marching under the ægis of Victorian economists, nearly pressed to a last conclusion in another field. Her idol answered not, and we were, perhaps we are still, face to face with the possibility of an industrial battle that will destroy what the Great War left. Signs are not wanting that a peaceful solution may yet be found; but if found it is to be, it must be based upon recognition of the

fact that out of the same material may be made an ark of safety or an idol that will bring a visitation.

The world has seen the bankruptcy of physical force, it has seen the bankruptcy of industrial exploitation, it has seen also the bankruptcy of ruinous expropriation. The voice of God is heard—faint, perhaps, but insistent; the idols remain dumb. Soon or late, spiritual realities triumph in the end.

What is wrong with the idea of force and struggle? This: the animal kingdom has to react mainly to a physical environment. There is a physical struggle, and progress depends in a great measure upon the survival of the fittest. But even here there is an underlying altruism, a basal element of self-surrender, which men missed. The progress that is demanded is for the race, not for the individual. There is an underlying something which never allows contentment with the then stage; but this something is for the race as a whole; individual interests must be subordinated. There is some measure of response to another factor of the environment.

At length the creature drifts over a new threshold, acquires consciousness and selfhood, and identifies itself consciously in some degree with this factor. Put simply, men begin to know something of God, the great environment, and to understand their relationship to Him and to each other. The factor of self-surrender finds explanation.

And men begin to create an environment themselves, consciously—a social environment. Their civilisation progresses chiefly now by the social inheritance which they create, and which is handed down in speech and writing. The fittest must still survive; but not by struggle and

internecine warfare of whatever kind. The unfit are not individually eliminated, but made more fit for a spiritual and social kingdom by just this social understanding that is handed down. New unfitness is prevented, not destroyed—or ought to be. This is what men forget. This is what Christ taught. This is the gospel of love, of intercourse, of weakness made strong by that which the strong create—the doctrine that the teachers of Germany hated and despised; that we in our economic struggle between power and power, organisation and organisation, labour and capital, reject; that Christ came to teach and die for.

For love as end and aim, all progress, all knowledge, yes, all that is and is created, exists. Men call Christianity unpractical. It is the only practical system by which the relations between nations, between classes, between individuals, can be adjusted, for it is the only system that recognises fully the fact that in the social state we call manhood, no longer is power the main thing with which we have to reckon, but ideals—ideals of service and surrender—ideals that have inspired all lasting progress—ideals that can be handed down as a heritage to future generations. It is a commonplace that civilisation could be wiped out in a generation, if books and learning were destroyed and men had to fight for bread. We forget that the converse is true also—that a generation living its Christianity could advance civilisation a thousand years.

To Christ, power for its own sake was an idol to be rejected; and He rejected it in the desert, in the city, and again in the garden. For Him self-surrender was the central pivot of love, the axis about which the universe

revolved—a self-surrender that began with God's self-limitation as He gave freedom to His creature-world, yet could only find its fulfilment in the surrender of that world to the Divine Reality of love, which is the only perfect relation between persons.

You must create. The last object of your existence is to create the relation we call love, in its highest, truest sense; for that, the expression and the work of personality, completes the final Reality. Since you must create, and since your creations must express your understanding of your relations to men and things, to what you judge as real and important, see to it that you judge rightly, and that what you create expresses an understanding of what is real and lasting, and of the Being of God which is the foundation of all. For out of the material God gives you can make an idol, or that through which cometh righteousness. Choose! for choose you must. Choose! for your choice will influence the choice of others. Choose! an idol or that through which cometh righteousness. In that which you and they create comes a visitation, or understanding of the living God and of His Universe, and the fulfilling of His purpose. Choose!

V

HOUSES*

" Except the Lord build the house."—*Ps.* cxxvii.

We all spend our lives in building houses. For a little while we dwell in them, and then we build afresh. The old house is too small: the children of our mind multiply fast, and we must move again. But we can never forget the homes of the past; our lives are rooted in them. Haunted houses are they all, full of memories.

Many of you know the pearly Nautilus, building each year a new chamber of its shell to live in; some of you may know Wendell Holmes's poem about it, which ends:

> Build thee more stately mansions, O my soul,
> As the swift seasons roll !
> Leave thy low-vaulted past !
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length are free,
> Leaving thine outgrown shell by life's unresting sea.

But the dweller in the pearly nautilus keeps touch with its old tenements. From the last, largest chamber of its spiral, in which the creature lives, to the tiny original, runs a living thread; and the old chambers float the weighty shell with a changing buoyancy which enables the creature to rise and sink at will; to rise to the surface or sink to the far depths. Its life is linked with its older houses.

* Sermon preached at Wycombe Abbey Seniors' Meeting, September, 1927.

So, too, with us. Each year we build a larger mansion, but the lesser one we leave is with us always. Things happened in it, and nothing that happens to us ever ends: it lives on and works in our lives. Psychologists tell us that no memory is ever really lost; no single event of life ever ceases to be part of our make-up.

Let us look at some of these houses. Every man is his own architect, with his own peculiar taste in decoration, but they run in three great classes—or rather four. This fourth we can dismiss briefly. It is the house of Comfort. In its simplest form it is a pig-sty. Admirable improvements are introduced, especially in the arrangement of the troughs and bedding; even occasionally in the drainage. But we are not interested in pig-sties—at least, I hope not. They are only places to grow fat in; and labour-saving devices get tedious. But the other three deserve more consideration.

First, there is the house of Beauty. It is a delightful place for the soul to dwell in. There is endless interest in making it more perfect; and it is so individual. One aims at beauty of ornament, another at perfect yet simple form. But somehow we cannot admire the House Beautiful of our neighbour. It is too fussy or too plain. It is primitive or decadent. This troubles us a little, for we begin to wonder which of us is right; and what beauty really is. And so we take to living in one or two rooms and thinking about it, instead of going on with our schemes of decoration, or our plans for a more beautiful dwelling. And the rooms we live in get grimy and untidy, while the rest of the house falls into neglect and decay. And none of our older neighbours in this garden city seem any better off. They are all rather disgruntled, and live

morosely in a few sordid rooms. If we meet them the only common ground is condemnation of the jerry-built monstrosities that the new-comers are putting up.

Then there is the house of Truth. It is austere, and in its severity surprisingly beautiful. It is hygienic and admirably constructed—the model house. Quite a large colony of these houses has sprung up, and they cluster in strange variety round a splendid lecture-hall, where we all meet and listen with polite interest to such a fascinating, lucid description of somebody else's house—and then gather into knots to agree whole-heartedly how entirely incorrect is the initial idea of his construction. Such a pity that so able a person should be so one-sided! But we go home in deep disquietude. Truth must be *one*: there can only be one set of plans for the house of Truth—yet just look out of the window! Still, the study is a comfortable room, and we can spend all our time there, taking the other houses one by one and proving how erroneous are the ideas of their architects. Our present house will do quite well for this: we need not move again.

Lastly, there is the house of Goodness. Bright houses these, of every conceivable size, but rather tending to " period," so that the terrace has its own unity of design, and so has Paradise Row; and you can make a good guess at the date of each house. Everything is highly polished and perfectly clean in the living-rooms; though your own back-premises are in a rather horrid state, and you suspect that your neighbours' are worse. But the roads, which all lead to the church, are delightfully ordered. Only—you can't quite understand how your left-hand neighbour can think it right to let her children play like that on a Sunday; and you are rather unhappy about the business

methods of your right-hand neighbour. Ought they to be living in a house of Goodness at all ?

Let us drop our homely parable now. It has played its part if it has emphasised the undeniable fact that we may set out in pursuit of the things of greatest value in our life and find at the last doubt and uncertainty—a Dead Sea fruit, falling to bitter dust in the mouth.

It is but lost labour.

What a wonderful phrase of the psalmist !

> Except the Lord build the house, their labour is but lost that build it.
> Except the Lord keep the city, the watchman waketh but in vain.
> It is but lost labour that ye haste to rise up early, and so late take rest.

Beauty, Truth, Goodness—these are generally taken as the three great values in life—and yet they may be bitter dust in the mouth. Why ? and under what conditions ?

Why ? Because if they are the ultimate values they must all point to one thing, which is ultimately real. But we take them as having ultimate Reality inherent in themselves, and we all disagree as to what that Reality is. We forget that because they are three they cannot themselves be Reality, but only aspects of it in the eyes of men who dwell in the limited region of time and space: what the writer to the Hebrews calls ἀπαυγάσματα—effulgences. These values, Beauty, Truth, Goodness, are not the Finally Real itself. Each is impregnated with Time, and men's ideals of each change with time. Even in the idea of a good action Time comes in, for one cannot con-

ceive of a moral action that does not include the idea of *before* and *after*.

Therefore in the pure form (and only in the pure form) of Art for Art's sake, Truth for Truth's sake, and moral Goodness for moral Goodness' sake, these values are bound to be Dead Sea fruits. These are the conditions of failure. That this is true we see every day in the disease of the age. Our literature is saturated with the idea, "What is the use?" It is the bitter cry of the post-war world. The value of art, of thought and philosophy, even of morality, is freely questioned.

Yet in the very novels, for instance, that cry to us with this exceeding bitter cry, there is a hint of the true answer, however little the author sees or understands it. Human personality, and especially Love, is left as the one thing of any worth. *Love*—often misconstrued, often travestied as lust. Human personality—often degraded and perverted, yet in the very bitterest novels of them all, where love appears to be a valueless illusion, or human personality the miserable wreckage of chance and suffering, unconsciously the writer shows us exactly the reason for his bitterness. The love he pictured was not real love at all, but passion; the human wreck never rose to the height of real humanity.

Something, then, is left out—something that is essential—something that belongs of right to human personality and human love—something that brings back beauty and truth and goodness into touch with what is finally real and timeless.

Beauty, truth and goodness in the abstract, apart from the experience of personal beings, are unreal. Human personality and human love themselves become unreal,

both in books and living persons, when something is left out. Is there another value which we have forgotten ?

There is, and it is the most fundamental of all. It has been called the *idea of the holy*, it has been called the *numinous* ; but we will call it simply the religious sense. Every man is fundamentally religious, though he may stifle it. In the pursuit of beauty, in the pursuit of truth, in the pursuit of goodness, there is a tacit assumption that these have a value because they are somehow part of the ultimately real. They are alive only as long as they have something of a *religion* about them. Love satisfies men most of all, because it is so patently not a thing of time: so patently belongs to the eternal order, however much in frail humanity it may be born, and die too, in *Time*.

And there is only one ultimate Reality which has ever satisfied men of every sort and kind, and of every degree of learning. The only final Reality is God. In Him we see an explanation of human personality, and of the timeless value which we set upon love. In Him we see an explanation of our other great values, Beauty, Truth, Goodness, for they are aspects of His relation with the time-process; and our understanding of them, our search, and the value we set upon them, are expressions of our kinship with our Father who is in Heaven, and through whose creative love we are called into being. They are evidence of His stooping earthwards; of His love acting in self-surrender to give us freedom. Through these things we learn that Love and Freedom are most perfectly expressed in self-surrender to suffering and rejection, in self-limitation to the conditions of process, of time and space.

In God, time and eternity, freedom and limitation,

suffering and omnipotence, meet and are explained. In Him we find the reason for human personality, with its love and its capacity for rise or fall. In Him Beauty, Truth, and Goodness find explanation. That is why "Except the Lord build the house, their labour is but lost that build it." (Notice the co-operation of God and man implied.)

Go on and build your houses, of beauty, of truth, of goodness. But remember that it is a question of co-operating with God. Unless behind your values lies the greater value—the religious sense of oneness with God in aim and in the deepest nature of your personality, you will never dwell contented, nor build each year your new more stately mansion with zest and enthusiasm. But in your building there will be now no sense of wasted effort, no bitter cry, "What is the use of it all?" if you build with Him. "For so He giveth His beloved sleep."

Let us look at our building from one other angle before we leave it; or rather, let us look at its familiar aspects with new eyes. It is, let us say, the House of Truth that we have built. The best effort of our minds has been and is still given to it, and we have realised all along that in the building of it we were co-operating with God to make a dwelling worthy of the Eternal Habitations whose idea, in Plato's sense, is reproduced in it. We look at it with new eyes, and lo! it is beautiful. We enter, and find loving-kindness and peace within—all that is true and pure and lovely and of good report. That tells us something, does it not? In aiming at one value, building with God, we have achieved all.

Yes, that is the secret. If our eyes are open we find all our experience of life a revelation. At every turn we learn

more of God, and find him nearer and more understood. Not to prophet alone do we look for revelation; not to some tremendous event of Divine interposition; but to the experience of each successive moment. Evolution seen truly from our end is Revelation—not only the evolution of cosmic change, but the evolution of the individual soul.

At times we walk darkly, but once we have understood this, the darkest moments are His, and we can keep a faith even in the faith that is lost, holding on until the light come again.

The touchstone of that faith is Christ; Perfect Man even when in our darkness we cannot see His Godhead; and, when the light comes again, God in our conditions of time and space and human limitation; God certainly because Perfect Man; the perfect image of what God must be in human conditions; the sure seal of the divine and eternal that is in ourselves. Between the Divine nature and the human there is no great gulf, but an infinitude of stages. Union with God in perfect love is possible, for love and personality are words of many degrees, but only one meaning.

Therefore I say to you, Wycombe Seniors, look to your building. You have gone out from a great school—in some ways, I think, the greatest of all girls' schools—certainly one of the small group of great ones—and it is yours to see that that which has made it the greatest does not die. The greatness of Wycombe Abbey in the past is evidenced, I have no shadow of doubt, in the breadth, the absence of pettiness, the public spirit, of its Seniors. Therefore, I say to you, look to your building. Let each new house, whether of beauty or truth or goodness, be

built with Him as consulting architect. Remember that the values, beauty, truth, goodness, are no values at all, but empty abstractions, unless behind lies the religious value, the sense of the Holy. Without that you will find them to become Dead Sea fruit at the last. But then, build on, each in his own way; and at the last you will find that in the house you have built you have achieved all three, and have built a temple where you may walk with God in the cool of the evening, in a city not a garden, which is a city of God, and then lay you down in peace and take your rest.

> Except the Lord build the house.
> For so He giveth His beloved sleep.

VI

MARRIAGE*

"And there was a marriage . . . and Jesus was called to the marriage."—*John* ii. 1-2.

LEAVING social and political questions on one side, the two problems which today engage most closely the attention of men and women who think are probably those of marriage and of beauty.

It is not surprising, for they are closely linked; they are ever with us as practical issues; they constitute an aspect of reality too much neglected by philosophical thought, while religious thought has, for the most part, relegated them to a dishonoured obscurity.

Yet, in the great adventure of Creative Love, it is to sex that is given the task of bringing about the beginning of those relations which constitute the groundwork of that personal union which is love; and of the first understanding and the expression of this relation is born the sense of beauty, destined gradually to transfigure the world for man, as he learns to see order and purpose and significant relation in the whole; destined to endure eternal and yet always new. This is the thesis which today I want to elaborate and to bring into relation with Christian ideas of marriage.

Beauty is never without appeal, yet always without an agreed definition. All we can say is, that beauty excites

* Sermon preached in Westminster Abbey on Sunday morning, November 6, 1921.

in us a certain emotion, but when we are asked to characterise that emotion we find ourselves at a loss.

If we turn to the object which roused the emotion in us the confusion grows worse, for often our neighbour can see no beauty in it, while we cannot see what there is to admire in the thing he likes. In the case of pictures or music we are sometimes hopelessly at variance, and even in Nature we do not all find beauty in the same place. One loves the downs; to another they are bleak and ugly compared with a smiling wooded countryside.

Again, when we consider the sense of beauty among animals, though we may agree with them in admiring the peacock's tail, though we may tolerate the rather tawdry gewgaws with which the bower-bird decorates his pleasance, we cannot like the red and blue decoration of the ape called a mandrill.

We can only reach agreement if we say that beauty is that aspect of a thing which has the power to arouse this indefinable yet definite emotion in us; so that it cannot be *merely* something inherent in an object. It only dawns, as a personal experience, when a particular individual perceives that object. When a *relation* of a special kind between a self and an object becomes suddenly established, beauty is born. Beauty lies in the relation and its message. It is because the object has a sudden specific meaning for us that we find it beautiful.

The emotion aroused is not without effect upon conduct and character. It issues in some creative act; I doubt whether it is ever still-born. A desire to create, to portray the meaning or relation he has seen, comes to the artist—a desire which we miscall an impulse to represent. The artist does not represent an object; he gives us some-

thing of what the object meant to him—a very different thing.

So, too, to the ordinary human being who has seen beauty comes a desire to make his life and surroundings less sordid, more harmonious, more kindly. He has expressed to himself an understanding of part of the world around, and he longs that something practical and evident should result externally. From beauty an alertness, a greater readiness to find beauty, a freshening of ideals and activities are born. We catch a glimpse of vaster horizons, and are unsatisfied.

This is the point to which I am anxious to draw your attention. Leaving many fascinating problems aside, we can say this, at least, that when we perceive the relation that is inseparably part of what we call beauty, that perception means an awakening to a sense of lack. There is in this half-grasped relationship, which we express to ourselves as beauty, an unsatisfied need, the cry of " I want.'

Something is imperfect in us, and we would perfect it; something has been given to us, and we would play our part and give again; something points to a meaning and a purpose which we cannot fully grasp, and we want to understand more. We have touched reality, and the world is new for us.

Now, where do we find the evolutionary beginnings of this sense of beauty ? To the very young child, what he desires is " pretty "; that is why he desires it. Go further down the scale and you find the beginnings of an æsthetic sense associated with the need of a mate. Gay plumage, fantastic posturing, strength—in these, as connected with the mating-impulse, we seem to find the first perception of beauty. Here, too, beauty is associated with a lack,

for the need is linked with the perception of a relation: the relation between individual and individual. But higher in the scale this mere æsthetic choice of another becomes subordinated to, and gradually more and more replaced by, love. As love becomes closer comradeship, it grows to an activity which is perfect rest: it approaches more and more the life of God.

We have said that beauty dawns upon us as we express to ourselves our sudden grasp of the fact that the world in some special aspect is related to us, can give us something. It is a one-sided relation, however, and does not satisfy. We have more to do. We want to *give*. We have to show to others by some act or creation that we have seen this relation: to try to make them see it.

But love satisfies. It can give as well as receive. The relation is mutual.

Yet mutual relation does not begin as love. There is a need. An individual is singled out to satisfy that need, because the relation is perceived. Peculiar garb or action is adopted by one or other to indicate that the relation is there, ready to draw the two together, and out of the relation so emphasised beauty is born. And when, in a later, higher stage, thought begins, this inchoate thought attributes the beauty to the object itself, apart from the relation. But such naïve thought is wrong.

See, then, out of this restricted, one-sided relation grow another; see the mating impulse pass into a lifelong need of the other's companionship. See love dawn and grow gradually into a perfect interchange of thought and will, every act becoming inspired less by selfish gratification, more by the harmony of reciprocal interchange. See the barriers between mate and mate grow less and less im-

penetrable, till they become hardly more than a mist veiling soul from soul. See the very physical need, on whose foundation this comradeship was reared, grow dearer, more and more lovely, more and more a sacrament. See the physical, the material, no longer reckoned ugly or shameful, welcomed eagerly as perfecting the communion of two spirits who, clothed in flesh, know that flesh, too, has a place in the great scheme of things entire, which is yet a scheme of things becoming; who know that every side of life used rightly is a sacrament; who know that the universe hinges on personality, and that the character of personality is its power of loving, of fellowship.

Among men love is most perfectly seen in happy marriage, for in this the unity of the process by which the spiritual springs from the material is most completely shown. Growing from this root many glorious, noble forms of love are found other than married love, but all are based upon a relation. Of them we cannot speak today.

Having watched the spiritual spring from the physical, in marriage we weld the two as a whole. The physical becomes, to the eye that sees, the outward and visible sign of an inward spiritual grace, the very microcosm of creation. The whole process of the universe is pictured in little, out of matter springing spirit, out of limitation freedom, out of matter relation, which is the beginning of love, the object of creation.

Understood in this way, the physical side of marriage itself becomes a sacrament, drawing two spirits that already experience the beginnings of eternal life to closer interrelation and understanding, fulfilling them and leading them higher. To belittle this sacrament in

mistaken asceticism too often brings disaster, embittering a relation that should be sweet. It is a sin against the body which is the vehicle of the spirit; it is a condemnation of matter in blind neglect of the glorious story of evolution, whose salient message is the bearing of a flower by common earth. And every sin against the body, whether of excess or of defect, bears its punishment with it.

But we have not yet, I will not say plumbed the depths of the sacrament of the material world, but even gone so far as we are able towards an understanding of it. We have touched on three things: the physical world, its beauty, and the love of those who dwell in it. What we have not attempted to do is to emphasise their significance.

Let us, then, recognising how little we can understand yet, how less than little we can say even of what we think we see in the brief moments at our disposal, try to go a little distance towards a larger view.

God is Love, and love creates to share its own perfect experience. The end and aim of His creation seems to be the personal relation we call love. Yet love must be free. God, even, cannot create a being that must love Him, for the ideas of *love* and *must* are self-contradictory. God so loved that He was content to allow His creatures to win freedom by limiting Himself, for our freedom must limit Him. He can only be perfectly free in His relations to those whose will and love are attuned with His in perfect communion. The universe we live in is a part of the expression of this limitation of Himself, in which, out of rigid necessity and determined law, is born a creature free to grow, until at length it can control its own destiny and learn to love and know; to grow towards His likeness who is Love.

But love is a relation, and perfect love can only be founded on a full understanding of the process by which love came to be, out of the conditions of love's self-abnegation. Man is related to the world in which he learns experience, as well as to his fellow-men and to God, in love. The physical world is part of the Divine procedure also. Yet, how is the creature to reach the first rung of the ladder in the understanding that all that is, is related to him and he to it? In the world, out of his physical conditions, man must somehow learn his knowledge of the Divine plan, and of the relation which is its integral character. How does the creature begin to learn this?

He is sensible of a need which reaches out either to an object or another creature, and in this need a sense of relation with the thing needed is aroused. That thing becomes desirable; beautiful; a thing for *him*. He understands that it is there for *him*, and in the emotion of this dim understanding beauty is born, for it is the first glimpse of the reality and the purpose that underlies the world.

Gradually, as we have seen, love dawns upon the world in the conception of a reciprocal relation, and the world's meaning grows more clear. To sex is assigned the noble part of leading man to the understanding of love, to the beginnings of the understanding of the love of God, which understanding makes the world a sacrament, and a thing beautiful.

We know the wonderful power of beauty to uplift and cleanse and vivify; we know its close connection with, and yet its essential difference from, love; we know its strange interaction with carnal desire in some natures

of little spiritual stature. All this falls into place when once we have the key to the puzzle.

All truth, all life, all process, in short, Reality itself, is known in the knowledge of the creative love which is actively of God and of all spirit. We see sex growing in importance till man appears. Then self-consciousness intervenes; the ideas of fellowship and of religion dawn; love finds a conscious beginning, and sex begins to lose its privileged place. Its spiritual part is nearly played, and something higher carries on the torch.

Love is more. Sex must continue to function, for man has still a physical body; but its spiritual significance is understood, and that is a thing far greater than itself. In the light of the end we see in it a far nobler function, of a significance not transient, but abiding. Upon it is founded the understanding of the relation without which love could not come into its own, nor God's plan find its fruition. Those who try to find the explanation of beauty and of love in sex are utterly in the wrong of it—are in the wrong of it in just the same way as those who, last century, used to try to find the explanation of mind in matter. On the contrary, it is in Divine love and beauty that we find the explanation and the wonder of sex, which becomes glorious, not in its own right, but in the right of the service it has paid to love. Love is austere and beautiful. Those who lust do not understand, neither do they fathom even that of which they think they know so much, when they know nothing really more than the ape or tiger knows.

"*And there was a marriage . . . and Jesus was called to the marriage.*" If, in truth, there is in marriage this wonderful sacrament, leading us to the very heart of the

world and of beauty, to the very centre of God's creative love, and its self-abnegation for the creating of us to share that love; if out of this relation is born the knowledge of love; if it is the very keystone of that knowledge in its dawning—can we wonder that Jesus came to the marriage, blessing it with His presence, deeming the occasion worthy of a miracle, simply to make the feast more joyous by obviating any discomfort of the host, any contempt of the guests? If our report be true, Jesus was, at any rate, not willing that anything should mar the happiness of bride and bridegroom—a happiness that to him seemed intrinsically so perfect, so boundless in possibility, that by its metaphor He taught the closeness of communion between God and men, between Christ and the Church.

Do we hold marriage in such respect as He did? In such respect that its material side is to us a thing sacred? Or do we wonder at Jesus' action, and think this a rather surprising occasion for the exercise of His power—an occasion not quite worthy? Do we really feel that His typifying the relation between Himself and His people as a marriage was a mere metaphor; blind to the deeper truth that out of the relation perceived as beauty and becoming reciprocal through this humble physical foundation, love is born, which is eternal life, the relation of God to Himself and to men, and of man to man? A stage will doubtless come when this physical foundation is wholly superseded and love is all in all; when they neither marry nor are given in marriage; but that time is not yet.

Many of us individually learn the deeper truths of love in marriage, and, so learning, enter upon our heritage of eternal life, which is love, here and now, finding the Kingdom of Heaven within us. All of us have, in fact,

learned to know love through the agency of the long process of reciprocal need which, from an evolutionary standpoint, constitutes the foundation upon which the marvellous spiritual structure of love and understanding has been raised.

Woe unto those who cannot see the spiritual for the physical; but woe also unto those who cannot see the physical for the spiritual, binding burdens heavy to be borne upon men's shoulders, and causing His little ones to stumble.

"*And there was a marriage . . . and Jesus was called to the marriage.*" Here, in the proper understanding of His presence at the feast, lies the cure for much bodily ill, which He hated, and much sin, which brought Him to His death. There is no sudden cure for social evils, least of all for those based on the deepest and most wonderful instinct in the world. But to understand the part that instinct has played and the dignity that has been conferred on it, and to call Jesus to the marriage, is a more certain cure than any legislation, than any ill-advised attempt to stifle that upon which, under God's providence, so great a temple is being reared. The proper honouring of marriage as a sacrament, most full of spiritual power, in which matter and spirit alike play their part, the spiritual being administered in the physical, will at length make the crooked straight; and nothing else will. When Jesus is the habitual guest of every marriage-feast, the social evil will have ceased to trouble us. The world will be beautiful to us, and we shall, at least, be nearer to an understanding of love and of the communion of saints than we are at present.

VII

ALMS*

" Give for alms those things which are within."—*Luke* ii. 41.

" Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also ? Howbeit give for alms those things which are within; and behold, all things are clean unto you."

Outward—inward—the old contrast. And what a contrast ! The most thoughtless of us is stung at times into awareness. Outwardly—popular, respected, pleasant; inwardly—*you* know. Wickedness; wickedness petted and fed, a beast in the high places of our soul; and utter selfishness—extortion—the spirit of getting, not the spirit of giving. I do not want today to dwell on that contrast, but simply to follow up two ideas in the sentence I have chosen out of this passage—the idea of giving and the idea of the gift.

Give is contrasted with *extortion*. Broadly speaking, men do fall into these two classes, those who live to give, and those who live to get. The first are the creators, the discoverers, the lovers of men. Often selfish, often complaining querulously of the world's neglect, often losing the way in a maze of organisation; failing constantly,

* Sermon preached in Winchester College Chapel, November, 1922.

for many a spot defiles the robe that wraps an earthly saint; yet the *main* motive, the thread which unites the many-coloured beads of action into a pattern and a whole, is the idea of giving.

The second are those who cultivate useful friends, friends who, in our Lord's quaint saying, can give them dinners; those to whom money and position are sacred things, holy, untouchable, Molochs of many human sacrifices; the men of the world—the men of business. Often unselfish, often generously self-effacing, often neglecting advantage through the stirring of sympathy—for, thank God, few consistently seek self—yet when the pattern is made it *is* different from the other; no chaos here either, but a pattern strung upon a thread, and that thread is self-advantage.

Here lies one of the two greatest problems of the age. Getting is necessary, capital must be preserved, yet the thread of man's life must be giving, not getting. Evidently, in the long run, man's aptitude for amassing wealth must be directed to the amassing of wealth for the common benefit, not his own; the capital *increase* must be devoted to the industry alone; the prize-money, the interest, or profit, be divided, not equally no doubt, but *pro rata*, between the captain, officers, and crew. But the time is not yet. There are business-men today who hold and work for this principle, and there are workmen who hold it too, but it will be long before the majority of the one or the other see clearly the goal towards which they must press. Yet Christ's words are clear enough. Not extortion but alms—alms in the old sense of free, loving, sympathetic sharing of possessions—not getting but giving. There cannot be two simultaneous masters, God and

Mammon; there cannot be two simultaneous patterns in our life.

Give for alms, for love and sympathy. But what? Ah, not only gold! Christ takes it deeper than that. The Wise Men gave gold, as the least gift, first. Give for alms those things which are within. Selfishly we hoard the gold, but how much more selfishly the things which are within. It is hard to part with money; it is far more hard to part with love, with inward thoughts and aspirations. As a nation we pride ourselves on our reserve. Reserve is good; it is a safeguard on the one hand from sentimentalism, on the other from the offer of false coin when the real is exhausted. But a reserve which is too proud to show that it is trying to follow Christ; a reserve which will not proclaim upon the housetop that Christ is the Way and the Truth and the Life; that He gave and sought not gain for self; is an ungenerous reserve. It denies to the world what the world has a right to know. It is a cowardly reserve. Because of the frequent failures which mar the life, it is ashamed to reveal that for which it stands. It is a faithless reserve. It does not believe that with Christ all things are possible, and looking round on the evil of the world, it dare not trust itself to utter prematurely a full trumpet-voice. Yet if the trumpet give an uncertain sound, who shall make ready for battle?

Give for alms those which are within. The world is full of people who want help, not gold, but other gifts. You want them yourselves. Men need strength; the courage that comes of knowing that others are fighting the same battle, the old battle between God and Mammon; the assurance and fresh confidence that comes of knowing

that what they believe worth more than all, yet doubt their judgment, others too believe worth more than all.

Men lean on other men for strength and confirmation. In the jargon of the day, the herd-instinct plays a large part; what the herd thinks and does is bound to influence very deeply each member of the herd. If many will proclaim their belief that God and not Mammon must be served, that a way must be found to place giving before getting, love before self-seeking, many too who were shaken will be established, and a way will be found; a road so clear that the wayfarers, though fools, cannot err therein; a way back to the city of God.

But if we are to give for alms the things that are within we must be very sure of ourselves that the inside is clean. How can we be sure? How can we have such confidence? We know that the inside is not clean, but full of foul and rotting stuff mixed with that which is good. How can we, how dare we, give alms of that?

That doubt, too, Christ answers.

Give for alms those things which are within; and behold all things are clean unto you. In the very giving the inside is cleansed. Call it shame; you cannot let others see the garbage; you throw it out secretly. Call it self-contempt; you cannot fall so far short of the high calling to which you are called as this. I prefer to call it love; and I think that the truer name. You cannot injure another by giving him rank poison. You think about him, not yourself.

The more you give, the cleaner becomes the inside. Unnoticed evil may lurk; the outside may be still dusty; but in the contact of the gift the outside rapidly becomes clean, and you grow keen-sighted to notice and hold back

whatever in the giving is unwholesome. As life goes on two things become steadily more clear; the first, that any evil within, any element of cruelty, of ungenerous thought, of uncleanness, of coldness of heart, of lazy self-indulgence, makes one less able to give; the second, that as a pond fouls, so does a heart; only a running fountain keeps clear and sweet. We must give, or grow weedy and foul; we can only give what is sweet and good; yet by the very flow of giving we are purified.

To how many comes the bitter, bitter experience of going back in the Christian life! The heart grows colder; disillusionment casts its grey shadow upon the world; effort grows less; doubt, not sane, wholesome intellectual unrest, but lazy doubt whether it be not the part of wisdom to take the cash in hand and leave the rest, dulls us to inertness; prayer becomes formal, or ceases; visions pass to a blurred memory, and then are forgotten; old sins, sins which we believed dead, show their heads again. To how many comes this experience? To all, I think. When it comes to you, just see whether *this* has not happened—that the stream of giving has become choked; that insensibly you have become a pond, not a fountain any longer. You will certainly find it; and I am not at all sure that the foulness and the weeds and the ugly creeping monstrosities are not simply the consequence of this choking, bred in the slime of a soul which is not giving. At any rate, I am certain of this, that if you make the effort, and clear the outflow, giving alms of whatever good things are within, the stagnation will disappear with surprising quickness; fresh springs will break beneath the surface, and all grow clear again. We need to watch the outflow constantly, clearing away whatever hinders it. Give for

alms those things which are within, and behold all things are clean unto you.

Finally, I want to leave with you one other thought which really summarises, or rather gathers up into one greater whole the two ideas of giving and the gift.

It is a commonplace that God reveals Himself to men, but only so far as they are ready, through their own search, for that revelation.

We could not know God if He did not reveal Himself, but neither could He reveal Himself without our seeking to know Him, and being prepared to receive that revelation; for He has made us free, and cannot take back or impugn that gift. We cannot know Him without His revealing Himself to us. What is this revelation? *Simply His attempt to know us.* But God cannot know us unless we are trying to know Him, though we could not possibly know Him unless He first was trying to know us. God must reveal Himself before man can know Him; but man must reveal himself to God before God can know him. For knowing a person is not like knowing a thing; it is a reciprocal relation, it is an interpenetration; it is love. Each must depend upon the revelation of the other.

And what is this revelation? It is just the gift of the things that are within; the communication of the inward self. When the time was come, God revealed Himself in Christ, and those who were ready revealed themselves to Him, became His friends, stood by Him, and went throughout the world, and still go, to tell others what the revelation of the love of God meant to them: what friendship with God was. But others would not, and still will not, reveal themselves to Him, and to them He was, and is, powerless to reveal Himself.

The powerlessness of love is one of the eternal truths, and makes love what it is, the greatest thing in the world. Love has given up compulsion. God cannot reveal Himself to you unless you will reveal yourself to Him; but step by step He gives the things that are within as you will give in return; and those things constitute His love, His friendship.

So, too, with men. You cannot make a friend without mutual revealing, and that is the giving for alms the things that are within. May Christ teach us to be friends of all the world, for there is no greater thing than friendship; nothing but that purifies, nothing but that endures; nothing but that can solve the world's problems; and nothing is more difficult, more exacting. For nothing may be held back. Not the gold; not the frankincense of the vision beautiful; not even the myrrh of spiritual suffering. Remember the old epitaph: What I kept, I lost; what I spent, I had; what I gave, I have. *Give :* Give for alms, for love, the things which are within, and behold all things are clean unto you.

VIII

STANDARDS*

"Lo, I am with you alway, even unto the end of the world."—*Matt.* xxviii. 20.

CHRIST left His disciples to carry on His work in a world of fluctuating ideas, where all standards seemed to be in the melting-pot. The Jew saw his fellows adopting debased Greek ideas, saw the Zion of his dreams vanish before the reality of Roman discipline, saw his leaders divided between a useless intransigeance and servile trimming; saw one group (the Pharisees) maintaining spiritual doctrines of a future life, while they wrapped themselves in a self-righteousness wholly unspiritual; another group (the Sadducees) denying the hope of immortality while in the same breath they seemed to disclaim all earthly hope of the Messiah's Kingdom, and to counsel compromise with the forces which sought the destruction of all that the Jewish national religion held dear.

Rome was no better off. The old discipline of self in citizenship was fast disappearing in a wave of oriental luxury; the old gods had no appeal but that of nationality; and the East supplied a variety of new cults, from which you took your pick. The East itself had been for generations a cock-pit, and each fresh conqueror imported new

* A Sermon preached in the Chapel of Epsom College on Sunday, November 6, 1927.

ideas, so that neither life, nor law, nor religion there was stable.

Cross-currents everywhere, but for the disciples one unmoving mark—Christ. And because there was this one star, men and nations came quickly to steer by it. In the chaos and welter of the next thousand years, one principle remains stable—Christ's teaching; one Person rules—Christ. Like the ancient provincial governors far from home, men dishonour Him and His edicts by cruelty and lust and wrong, but they can never get away from Him. Individual and nation flee Him down the arches of the years, and down the labyrinthine ways of their own mind; but with unhurrying chase and unperturbed pace He comes; and slowly, unwillingly, the world acknowledges His sovereign right.

The reason of the confusion of standards at the time of Christ is not far to seek. For long, amid primitive peoples, the idea of right and wrong had held an absolute if narrow sway, but as travel increased, men came to see that right and wrong in one place was not always the same as right and wrong in another: that gods too, and modes of worship differed. Among the Greeks, first, there grew up a school of thought which held that one man's opinion was as good as another's, and therefore there could be no absolute standard. It followed strictly that right and wrong were really erroneous ideas: the only true right was for every man to do as he pleased. This was the logical issue of the Sophists' teaching, though they did not always press it so far.

But Christ gave a doctrine of right and wrong that was absolute and final, unaffected by the local customs of time and place. He showed that God is love in His absolute

Being, and yet could still be love under the limitations of human life in a particular year and a particular place—more, that in these very limitations love found its greatest strength. The Crucifixion showed His ἀσθένεια (His powerlessness) at its greatest; and in that weakness He redeemed the world. In Him we see Love itself, as perfect in human conditions as in the timelessness of Eternal Godhead, utterly Itself everywhere and always.

Time and place become shadows before that reality. The standard is absolute, and that standard is with them even to the end of the world, because it is the living God. Conditions change, men change, social systems change; but through it all human personality has in it *some* love; *some* power of self-surrender to draw others closer; *some* capacity for finding its greatest strength in its weakness and limitation; *some* joy in accepting weakness and limitation because of the power of service which they bring. It takes a good deal of suffering to make a man realise this deeply; it takes a good deal of experience, and often of suffering, to make a man understand how love can be the fount of all, the origin of all, the only final power, and yet be so powerless that it cannot hinder its own daily crucifixion—to see that absolute power is absolute self-surrender—to begin to form the faintest picture of God. This comes only by experience—by living. But anyone can understand that if God be indeed love, as Jesus Christ came to teach and manifest, then we have a standard outside and beyond all social customs and individual guesses; outside and beyond the things of time. If Christ were God indeed, in Him we see this as a living fact. That is the meaning of " Lo, I am with you alway, even unto the end of the world." He leaves room for

social change, but none for the abrogation of right and wrong; for right is love and understanding, wrong is lovelessness and blindness; and all true love and understanding are ultimately one: communion with God and our fellows in a common nature and a common purpose; which nature and purpose alike are love.

You here are preparing to go out into a world of standards as fluctuating and confused as any that time has ever known. Thirteen, ten years ago, your fathers, your elder brothers, of whom just now we are thinking constantly, whose sacrifice we are commemorating this week, went out in answer to a call that was clear, to do a duty that was clear. To a clear call they answered, ready to give up life itself. That shows the stuff humanity is made of. They died hoping; hoping for a better world of clear vision and right action. It was an impossible dream, unless men in the post-war world could hear a call as clear as the call *they* heard: see an ideal as vivid as the ideal seen by the first who flocked to enlist in 1914 against aggression, cruelty, wrong, oppression.

Today there is no ideal clear to all. There is indeed such a call, but men do not hear it, and some have sunk so low as to belittle the moral indignation which lay behind the story of the enlisting of those we loved and love in the Great War.

Make no mistake: you are going out into a difficult world, and no doubt some of you have a theoretical creed of sloppy toleration already. Well, in the world you will find it in full swing, working out its own damnation. Men say: "So-and-so likes to get drunk—well, it is his own affair, and he has a perfect right to if he likes." "So-and-so holds a different view about women from

mine; but that is his business. He may be right, just as likely as I." "So-and-so likes to gamble heavily—why shouldn't he, if he likes to stand the racket?" "Religion is all right for those who are taken that way, but I've got no use for it." "Why shouldn't I enjoy myself as I choose? I've only got one life to live after all." That is the kind of thing you will find not merely said, but acted upon. Moral indignation seems a dead letter.

Now I want, first of all, to point out two simple facts that you can verify for yourselves.

The first is that the people who argue in this sort of way are very apt to hold two contradictory opinions without noticing it. In my experience you generally find that the people who shout most loudly about the right of every man to express himself exactly as he chooses, also shout most loudly about the right of the State to take entire control of a man's work and money, and to interfere in his family affairs. Now an ideal, and a truth, may lie behind one or both of these statements, but it cannot be a clear ideal or a clear truth. You see, the statements are not exactly consistent, and people who talk like that drive the unbiassed observer to the conclusion that they do not know what they are talking about.

The second fact is that if you decide that one opinion is as good as another—that what a man chooses to think right *is* right—then if *you* think a thing is good for you and *I* think it is bad for you, *I* think you are wrong, and I am right in thinking so—which does not seem to get us much further, but which does show that your opinion is at the same moment right and wrong, and so is mine, which is surely a little contradictory! But it goes further, because as soon as you apply the same principle to *thinking* and

not merely to acting, it becomes clear that men cannot *know* anything at all: truth and knowledge and reality just vanish, as Socrates and Plato showed long ago.

Of course, in this post-war world of rapid change, the lesser standards alter, and things are apt to get topsy-turvy; but is that a reason for throwing away all that has been definitely learned in centuries of struggle and thought?

I speak in deadly earnest, for it seems to me that if we cannot rely on those who go out from our great schools and universities to think clearly, and—not to *cling* to an absolute standard, for that sounds weak—but to *shout* it aloud, to fight for it, to make a new crusade, and rescue the city of God from the horde of infidel ideas that are defiling it, we are indeed in a tragic state. Sloppy toleration is contemptible. Did our fathers and brothers feel a sloppy toleration when Belgium was invaded and tortured?

I cannot believe it of you that you are so muddle-headed as not to see that contradictory standards cannot be true; so base as to put selfish gratification first; so cowardly as to fear to hold a standard where others hold none; so blind to the meaning of Love as not to see that it is timeless and unchanged by circumstance.

Thank God many of you are going into one of the noblest and most unselfish of professions. I hope some of you will go into another and be ordained, for Christ sorely needs manly, cultured, human men to work in His direct service, and fight in uniform against wrong ideas—narrow ideas—sentimental ideas—about God and His dealings with men. But doctors and clergy are no more exempt from difficulties and perplexities and temptations than others. They have quite as much difficulty as others in keeping up an absolute standard.

But you here! Is your life hypocrisy? Do you pay lip-service to ideals you do not hold, and mean to dismiss directly you leave? I will not and do not believe it.

"That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us." Does that mean nothing to you? Is it not, in fact, a better thing to keep ideals, to think clearly, to serve truth, to help the weak, to do no wrong to manhood or womanhood, to make peace, to think and speak no evil, to do no work below your best, to be generous in thought and in act, to be hospitable in the biggest sense, to let cheerfulness abound with industry, to see and call out the good in every man you come across rather than the evil, to work to the last ounce at whatever you are doing, than to serve the fashion and the passion of the moment?

The tolerance of today makes one sick. True tolerance lies in "Judge not, that ye be not judged." But Christ did not see any contradiction between that statement and His indictment of the Pharisees; and there *is* none. He would not allow the stoning of the woman taken in adultery, but He spoke strongly enough about lust, and he told that woman pretty plainly that adultery was sin—from henceforth sin no more. Tolerance is not the denial of all standards and ideals, but refraining from self-righteousness and from adding to the burden of sinners—great enough often, God knows—by a cruelty that cuts them off from all faith and hope, and kills the germ of love that is in them. Go out from here to proclaim Christ's standard—to proclaim Christ *as* the standard. If you do not lose your faith in goodness, you will not lose for long your faith in God—in Christ. Go out to hate evil; to fight the sentimentalism and muddle-headedness of false tolerance; to

uphold, in the face of all ridicule and contempt, your certainty that right is right and wrong, wrong. Are you afraid of ridicule and contempt? He is a poor creature who cannot face a little of that. The world needs leaders; not complacent time-serving nonentities, who cannot even think clearly.

You will have to suffer though? *Of course* you will have to suffer!

God *made* the world, and in the powerlessness (the ἀσθένεια) of love, He, the eternal, the omnipotent, waits helplessly through His own self-surrender. God *came into* the world, the Historic Christ, and in the powerlessness (the σθένει α) of love *redeemed* the world, because love is eternal and unchanging under every limitation. *He* suffers!

And still the earnest expectation of the creature waiteth for the revealing of the sons of God, to be delivered from the bondage of corruption.

Where are the sons of God? *When* will they accept Christ's Redemption by understanding and co-operating with His love? He is powerless till they do. Yet, for those who can see and understand, He is there, holding up an ultimate absolute standard which nothing can shake; the standard of love, which is oneness with Him and with our fellows. "Lo, I am with you alway, even unto the end of the world."

But one word more. You may say to me: "You affirm a standard which is so general, that it is of no use to me. I want to know whether *this* is right, whether *that* is wrong?" Yes, no one can give you a magic formula, nor dispense you from the responsibility of decision in each individual case. But in this standard of God's love lies the power

of a touchstone. Try it, and you will no longer doubt. Sometimes your decision will run counter to the opinion of the society you live in, sometimes not. But that decision will be based, not upon the whim and fashion of a moment, but upon one immutable principle. Mistakes you may make through inexperience, but, if you use your touchstone faithfully, none from mean motives or sordid pleasure-seeking. Keep, then, that touchstone of love, and God prosper you upon your journey—and He will prosper you in all that counts eternally.

IX

THE SON OF MAN*

"I turned to see the voice which spake with me. And having turned I saw one like unto a son of man. And his head and his hair were as white wool, white as snow, and his eyes were like a flame of fire, and his feet like unto burnished brass; and his voice as the voice of many waters. And he had in his right hand seven stars. And he laid his right hand upon me, saying: Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore."—*Rev.* i., *parts of 12th and following verses.*

THE seer of Patmos could pierce the veils of sense and see the Son of Man in His glory; Godhead revealing the true fulness of Manhood. Can we not reach an equal vision today? We need it sorely.

England slept; and when, four years ago, she woke to find the world in flames, very hardly was she roused to judge between a multitude of counsels. Long time elapsed before she was in full possession of her faculties. We admit this as a commonplace in the sphere of material activities—the conduct of war, of government, of social problems. Do we even yet realise its truth in the sphere of spiritual activities?

England was very deeply asleep; totally unconscious of spiritual realities and spiritual needs, save for a few who dreamed uneasily. Now that we are awake we gaze round rather wildly, a little uncertain of our bearings still. We

* Sermon preached before the University of Oxford, March 3, 1918.

are honestly anxious to know what is the truth, but we cannot collect ourselves sufficiently to weigh and discriminate. Multitude of counsel brings little wisdom. We see the precipice to which we had wandered in our sleep; the terrors of materialism lie revealed before us; we understand that we awoke just in time. But we have lost confidence in the Church that did not rouse us to a sense of our danger when we slept.

As with the sleeper suddenly roused, who finds it hard to collect his memories, and fit the disjointed fragments of his life into place, so with us. To take one example, we welcome old speculations in new garb as a fresh revelation (though the grains of truth had long ago been sifted from them and incorporated in the world's thought), because we have not collected ourselves enough to remember that the bulk had been relegated to the dustbin a century ago.

We greet " God the Invisible King " with acclamation as a piece of really honest thought. Later, we shall begin to be ashamed, because we never realised what a piece of really honest ignorance it was. Then the Church will begin to be ashamed, because the sermons of her teachers had been childish lullabies, not calls to honest thought and prayer. Her teachers will be ashamed that there had been so little teaching, so little edification. Surely there is room for shame, when Comte's " Religion of Humanity " is proclaimed as the newest truth; when Kant's thing-in-itself stalks, an unrecognised ghost, full across the path of a Hamlet who cannot understand *why* his world is out of joint; when Lotze's vindication of personality is so completely ignored that Time seems hardly yet pregnant with it; when all the most impossible errors

in the statement of Christian doctrine, all the lapses of mediæval thinkers, have been culled and gathered into a bouquet of unapproachable hideousness, and labelled Official Christianity; and when this farrago of ignorance and outspoken honesty is hailed with joy just because it is honest and outspoken, and men do not know enough to see its ignorance!

Indeed, England's Church, even England's Christianity, is in peril, as great as the peril of her material civilisation three years ago! Let us try to see the directions from which danger threatens, and whether a common cause does not underlie all its different manifestations.

One can only speak of the evidence one knows directly; but among men and women of my own generation, among soldiers and sailors, officers and men alike, and among older and more thoughtful boys, and men and women of university age, there seems to me to be so much common ground in doubts and questionings, that I cannot but feel that the particular points on which I am going to lay stress are present in the minds of at least a very large section of English-speaking people.

Amid many cross-currents three great streams of thought seem to be flowing—pantheism, spiritualism, and that which is concerned with the problem of authority. Each stream has been heated by the furnace of war, and each, like some gulf-stream, brings a strange luxuriance of alien forms to our shores.

Let us take each in turn, and trace, if we may, its sources; for I think we shall find evidence of a common origin.

First, Pantheism.

If there is no evidence as yet of a strong religious

revival in England today, at least a strong interest in spiritual things, a firm belief in spiritual power and destiny, have been awakened. The materialism of official Germany has, for the time at least, made materialism impossible for England; the branded horror of Cain's forehead is too clear.

No doubt the prevailing attitude of Science and Philosophy had paved the way. The ideas that philosophical materialism was based on irrational terms, and that the method and assumptions of physical science imposed rigid limitations upon its scope, were in the air; and ideas that are in the air do exercise an influence somehow. Explain it by telepathy or by unattended impressions, by the obscure or the known, the fact is patent.

When war came, and we began to wake, we all felt that we were looking beyond the material to something else—to something that had for us the binding force of the categorical imperative, and left us face to face with an ultimate reality. We began to search out the nature of this reality.

Then came the shock of widespread death.

On some the result was immediate. As an officer said to me, "The first time a man fell dead at my feet, I knew that was the end."

On others the effect was exactly the reverse: "This cannot be the end."

As men became more accustomed to the presence of death, some grew more established in their certainty that an immortal spirit survives, some shelved the question, until death came to one very near them, and then perhaps sought hurriedly for comfortable evidence in spiritualism; some grew convinced that there was no evidence of survival good enough to pin their faith to, and because

this life seemed the only certainty, not a few of these brooded upon their right hatred of war till it became an unreasoned pacificist craze.

But the vast majority followed neither one nor other of these roads. The splendid altruism of the first weeks of war bore fruit. Materialism had failed; a vague idealism based upon a firm belief in the ultimate vindication of Good took its place.

Yet how woefully short the individual fell! How kept down by the trammels of his own nature! If the Good was to find fulfilment, must it not be apart from human kind? So they reasoned.

The old confusion between individuality and personality, the old difficulty that personality as we know it is limited in its activity, led to the old erroneous idea that personality is in itself a limitation. Could God be personal, if personality was so feeble a thing?

The result was inevitable. Men thought of God's personality in terms of man's, instead of thinking of man's personality in terms of God's; forgetting that pure anthropomorphism necessarily sees the world inside out. A God in the likeness of man is impossible—a God with a man's personality, compounded of passions and limitations. Yet it was upon the *limitations* of human personality, as we know it, that they fixed their attention.

Pantheism was bound to come, with such a confusion of thought—with the idea of personality as a limitation—and it has come.

One believes that men go back into the impersonal Essence of Things, as the raindrops return to the ocean after their brief cycle; *another* that a good is coming in the Experience of a Great God who is more than Personal

as we understand personality; but a good so great that humanity is not more fit to share it than the fish or ape. Men, like fish and apes, must play their part and vanish; they are but forerunners of a worthier race to be who shall share the final good.

The men and women who reason thus are, in their degree, philosophers; but their philosophy is untrained and immature. They think they can touch Reality for a brief moment of Time, failing to see that if you touch Reality at all you are thereby removed from the Appearance of Time. They are religious; but their religion will never lever up the world to higher things, for it lacks a fulcrum. They have not understood that personality is no mere intensification of individuality, but a thing different in kind, because a personal being has the power of fellowship; can form judgments of value; distinguish appearance from Reality; endure through change. Lacking this understanding, the sense of sin, of responsibility, of the value of fellowship grow necessarily less; for the fluctuating standard of a self-imposed altruism, however noble in principle and application, is a poor substitute for an absolute norm outside the self. Yet if these men claim any insight into an absolute standard, as they often do, their position is self-contradictory, for they are laying claim to a temporary grasp of eternal Realities.

Pantheism, based on such misconception of the nature of personality, is not confined to one class; I have met it among privates and men and women of education. It is not confined to one place; in a letter from a civil servant in a distant colony it was enunciated as clearly as I have heard it enunciated at home.

I believe this prevailing pantheism to be due to an imperfect appreciation of the meaning of personality, as I say, intensified by the events of a war which brings home the fact of death.

Next, Spiritualism.

Men, as we have seen, are content to face their own extinction, or at any rate to hold the question in suspense. But, illogically enough, perhaps, they are not content to face the extinction of their nearest and most loved.

Bergson has pointed out that instinct is sympathy, the intimate bond that binds the individual to the reality; while intelligence is essentially external, making us regard Reality as something other than our life, as something hostile that may be overcome. Perhaps this throws some light on their irrational desire to find evidence of their friends' survival. Their being is stirred to its depths. Their strongest emotion, love, is baulked of its outlet. The emptiness and transience of life with the *motive* of personal intercourse removed is brought home. Emotion is dominant over intellect. Under such conditions men are likely to be in touch with life as a whole, and it is at least possible that the instinct which prompts the search for evidence of survival brings them nearer to the truth than the dispassionately external attitude of a more normal state.

However that may be, they turn for confirmation to the evidence of spiritualism. The phenomena of spiritualism are proved, in many cases incontrovertibly, as it seems to me. The interpretation of them given by spiritualists is at least possible, and in some cases, perhaps, seems easier of acceptance than other explanations. Nevertheless, to turn to spiritualism for confirmation of man's immortality

is indefensible, and, further, it is useless, because it *can* give no certainty.

It is indefensible because it begins from the wrong end. The proof of immortality must be sought in the deepest things we know—the things of the spirit; the nature of the human mind, its aspirations and its relations. It must be sought in the idea of God which thousands of years of earnest thought have cleared from much that is false, while emphasising and developing much whose truth is evidenced by its survival. But spiritualism starts with phenomena perceived by the senses, whose natural function is to enable us to gain control over the conditions of our life for practical ends; senses which work by a process of abstraction, neglecting all but a few aspects of the phenomenal universe.

The senses of the artist, the ordinary man, the chemist, the physicist, and the metaphysician supply material for descriptive efforts which differ so amazingly as to give clear enough evidence that a process of abstraction is at work! What proof has the spiritualist, who seeks sensual evidence of immortality through moving tables and the like, that he is immune from this same process of abstraction and in touch with eternal verities? Deliberately to toss aside the evidence of the realities of our spiritual being for the evidence of phenomena of doubtful interpretation is to sin against light; for this reason the appeal to spiritualism as a fundamental ground of belief seems to me indefensible.

As additional evidence, to be examined critically and properly appraised, spiritualistic phenomena have their interest and importance. As conclusive evidence of human immortality they are absolutely worthless, and

their danger lies in the fact that this is not recognised, and that men are *content* to start from the wrong end, throwing over all that religious evolution, not to speak of its obverse, revelation, has given.

Grant even that spiritualism gives unimpeachable evidence of survival of bodily death. We are still no nearer to the confirmation of man's immortality; we still have to turn to other reasoning for that. The conception of immortality is essentially spiritual, timeless, absolute. All truly spiritual things are appeals to immediate experience, not inferences from phenomena.

The Resurrection of Jesus Christ was itself in no degree proof of His Divinity, even though for a comparatively primitive and illiterate people it might serve as strong confirmation of faith that was there already. What mattered was that His Personality was still the same, and was still as evidently divine. All through it was His Personality, His spiritual perfectness, that mattered; and after His Resurrection, He still taught as one having authority.

Phantasms of the living, phantasms of the dead, are facts of experience today. They offer no certainty at all of immortality. Why should they not be dying echoes of a spirit that has lived, as fleeting as the phosphorescent light of luminous paint that has been exposed to sunlight? Even spiritualists admit that the dead pass quickly as a rule to other spheres and cease to keep their touch with earthly things.

Even the claim of spiritualism to be based on a scientific examination of phenomena is largely false. The average man goes to his investigation of a preconceived idea, and finds evidence in support of it. Then he believes that he

has based his idea solely on the evidence, and becomes content to think he has reached the truth from this impossible beginning. Not long ago I attended a service of a spiritualist church, and afterwards one of the leaders said to me, " It was not the phenomena that attracted me, but the beautiful philosophy !"

Spiritualism is a very real danger, just because it starts from the wrong end, and because it can offer no real certainty. It is in a less degree a danger because it entails the spending of a vast amount of time in waiting for alleged messages from the dead, which, when they come, prove generally of a very washy and uninvigorating kind, giving no real help or stimulus. The nature of personality and of personal fellowship, the growth of spiritual insight, the growth of understanding of what Godhead and manhood mean, the agelong revelation of the Holy Spirit—here alone is the sure ground of religion.

Thirdly, the problem of Authority.

The war has taught men the necessity of complete obedience—of holding themselves as under authority in matters beyond their ken. " Do this," said the Centurion to his men, in the certainty that it would be done. And to Christ he turned when the matter was beyond him, in the certainty that His authority was enough.

So it is today—among soldiers and sailors there is a widespread demand for authority in their lives.

For some who feel the claims of religion the Church of Rome offers the greatest satisfaction, and to her numbers are looking. For others the determined certainty of scientific materialism seems to meet the need. For a larger number the only authority is that of a full and

vigorous life that satisfies immediate, imperious desire. Theirs is the philosophy of the Rubaiyat.

Let me quote from a letter I received not long ago from one of the first class; an able and efficient officer and a very noble man who had for a dozen years pursued a fine career, which ended in this world a month ago. He says: " Under these circumstances, all one can do is to say that I feel in my bones that I can't be without religion—it undoubtedly contains the final truth and is the only thing that makes things worth doing. By hard reading and thinking I can't personally get any further, so I must consult the opinion of the experts and content myself with saying that if my own reasonings could be produced *ad infinitum* they would eventually fetch up in these conclusions ! Well, now, in our own Church, the Higher Command are all so entirely at variance with each other that the ignoramus doesn't know whether it is Christmas or Easter. Of course, I realise that the very progress of thought depends on people thinking differently; I can also guess at the tremendous attraction of being in the forefront of thought; but to a person who is not in a position ever to have an opinion worth hearing it is painfully unsatisfactory. The Roman Church, on the other hand, offers a definite belief. It gives room for you to work in your own sentiments, but as far as dogma is concerned it says: ' You know nothing about it—leave it to us, for we have really spent our lives at studying it. . . .' I expect I have wearied you with all this, but for what it is worth I believe the vast majority of ordinary young people are feeling like this now—*i.e.*, that there is no organisation, *esprit de corps*, or order in the religious body we belong to." The writer of this letter was brought up

as a moderate evangelical; whether he would have joined the Church of Rome I do not know; but this same type of testimony I have had directly and indirectly from officers in both services, and however mistaken it may be, it both helps us to see ourselves as others see us, and to realise that this quest for authority is very prevalent in certain classes. What does this demand for authority mean? Does not it, too, rest upon an imperfect conception of personality?

There cannot be complete authority, so long as personality is imperfect, and for this reason.

Authority is individual; this is the truth which Protestantism, scientific Agnosticism, and Antinomianism each in its own way misapplies. Authority is corporate; this is the truth which Romanism misapplies.

Authority in our present, imperfect life is, and must be, both individual and corporate, because of the nature of personality; because personality is an individual, unique thing, yet only finds its fulfilment in fellowship and interpenetration. And the nature of personal intercourse depends upon the absolute eternal nature of personality, itself dependent upon the personal nature of the Godhead.

There is a demand for authority; men are asking whither they shall turn to get what they need; most feel that Rome demands too much loyalty in a fallible world, Protestantism and Agnosticism too little. The dilemma arises, I believe, from the same failure that we have found underlying pantheism and materialism. The issues are different, but they all find origin in an imperfect appreciation of personality and all that it connotes and involves.

Under the limitations of earthly existence our personalities are in large measure isolated and impenetrable.

This isolation holds good for our relation to God as well as our relation to each other. We have, therefore, since we are persons, to form our own judgments, and to rely on our individual authority. A large measure of individualism is inevitable as long as personalities are limited.

On the other hand, we are not wholly isolated, even here, from each other and from God. We can in a measure see with each other's eyes and with God's eyes. And in so far as we allow others to know our real selves, purifying ourselves for very love and shame—in so far as we admit God into our hearts, our friends and God see with our eyes. Corporate life is real: solidarity is real. Therefore the authority of fellowship imposes upon us bonds which we must freely accept, or bar ourselves out from fellowship.

Under present conditions, then, there *must* be divided authority—the authority of individual judgment, as long as we are in any degree isolated; the authority of the Body whose Head is God, in what growing measure we are able to realise our solidarity.

The final judgment in any matter of doubt must rest with the individual, but he must weigh fully the judgment of the community first, with a heart full of love and fellowship, not of critical aversion. At the last, when interpenetration and love are complete, the individual judgment will coincide completely with the judgment of the community. Till then, the quest for one authority is hopeless and vain, for it is based on a contradiction; either on the idea of personality that is perfected apart from fellowship, or else on a community that is authoritative without interpenetration. Personality *is* the capacity for fellowship; but our personality is not yet made perfect.

It is not my intention to set out more fully the sources

of authority, followed out along these lines. I believe it can be done with profit, but fuller discussion is not needed for our present purpose.

If our analysis of these three things, Pantheism, Spiritualism, and the problem of Authority, has been correct, we seem to find the same misconception underlying them all. Put in half a dozen words it is this: we have confused personality with individuality; the inclusive concept with the exclusive.

No man, when the problem was clearly put before him, could speak of God as eternally individual, because individuality is a limitation, implying a not-God. Confuse personality with individuality (two totally different concepts really, the first exclusive, the second inclusive), and you must argue that God cannot be personal. You are driven to the idea of a God who is at least more than personal; logically, I think, you are driven to the idea of an impersonal Absolute, or else to the conception of a Whole whose parts are our individual selves. Anyhow, you must end in some form of pantheism. And necessarily, Christ appears as the perfect example of manhood alone. He is only the Perfect Individual; the type of a part functioning perfectly.

Again, let a man lose grasp of the meaning of personality, while remaining supremely conscious of his own individual existence, and he will seek phenomenal evidence that men are still individuals after death. He then will argue that men are eternally individual, not perceiving that he is perpetuating a pluralistic universe of incomplete entities, and ruling out the possibility of wholeness and oneness. I would go so far as to say that, logically, he should definitely oppose any theistic system, for there is no room

for God in such a scheme. He has begun from the wrong end. Taken by itself, the evidence of survival of bodily death could prove no more than that a man remains an individual for a certain *time* after the event. It has nothing to do with immortality. The belief in immortality only finds a firm foundation in the understanding of all that personality connotes; and further, in a study of personality that is theomorphic, not anthropomorphic in its basis.

Lastly, so long as men fail to realise that because our personality is still isolated in many ways, our fellowship still very incomplete, so long will they quarrel as to the seat of authority, seeking some clear, crystallised rule of life. As yet no Church's authority can be complete, while the day when individual authority was paramount fades more and more into the distant past.

Perfect personalities will be perfectly penetrable, living together in the full understanding of reciprocal love, and forming a body politic without possibility of schism or of discrepant judgments. Till that perfection dawns, in the life of full communion with God and with each other, we must perforce rest content with compromise, the *via media Anglicana*, yet take the responsibility of individual judgment as to whether we shall in this or that matter follow the path marked out by common consent, or strike out our own line. If we choose the latter it must be with open eyes, knowing that we are daring, because of what we believe to be true, to set ourselves against the wisdom of past thinkers.

These three dangers of which we have spoken can one and all be met only through a deepening understanding of personality. Is there any other way of deepening it than

the study of the most perfect Person who ever lived on earth, if we need to strengthen our conception of a Personal God ?

Jesus Christ came to teach us a new and higher code of ethics—yes. But if that is all we remember and understand, we have missed His message. We shall still be liable to be tossed to and fro with every wind of doctrine, by the sleight of man, in craftiness, after the wiles of error. Say a new system is taught—equal distribution of wealth, irrespective of the effort expended in gaining it; equal laxity for men and women in contracting temporary unions; equal wages, equal hours of work and play. There is an elementary justice about this that has its appeal. Then, tomorrow, a new theory arises of absolute individualism, with an equally strong appeal to another side of man's nature. How shall we judge ? Each starts from the sane and practical view that men find their life by giving life free play. The only difference is that the first gives the free play to the least efficient members of the community, the second to the most efficient. The result of either is chaos; and we in England, with our innate respect for compromise, have always realised this. But we have not yet realised the basis of our practical compromise. The underlying fact is that the one stable thing amid the ebb and flow of thought, the tides of governmental practice, is personality. In personality there is something that remains; transcendent and immutable—in all change and chance; *lasting*, yet always undergoing growth or diminishment; as well as something changing and transient. That *something* only finds its life by losing it, not by giving life full play; for personality is the capacity for fellowship.

The true starting-point is the paradox of Christ, that life can only be found in loss. Equality can only come through equality of effort, equality of sacrifice, equality of selfless labour. Freedom can only come in service.

Jesus Christ confirmed the Divine in laying it aside and putting on the human; He found the Divine again in losing all that the human would call good, even life itself.

God, He gave up Godhead for Manhood, emptying Himself and counting Godhead not a prize. Without self-losing, creative love, God would not fulfil His own Godhead.

Man, He gave up manhood, life, to find His Godhead beyond the gates of death. In this He confirmed the destiny and worth of manhood.

Through it all He was Jesus Christ, the same yesterday and today and for ever. His personality *was* before the Divine adventure of humanity, and after. He could not have been Creative and Divine had He not become human, to gain the perfect touch with men of shared experience. He could not have been human had He not been Divine, for in humanity the germs of the Divine and eternal are seen growing under the conditions of time and space. The fact of Christ is the vindication of human personality.

Man is not a mist woven on an unreal loom of dreams. There is a value in our sorrows and joys and strivings; a value that is not transient, but everlasting. We all feel this, more or less; it is a deep instinct in every soul that knows there is a harmony in the universe. In Christ we find the truth set fully out. In Christ we know that God is personal in the same sense as we are personal. Philosophers may reason and welcome, pointing to the probably personal nature of Godhead; but it is we Christians who

know. Waves of pantheism may beat upon our faith, but they cannot shake it, because it is founded upon the Rock of Christ.

We seek no proof of our immortality in moving tables; the phenomena of spiritualism may interest us deeply, but our belief has a surer foundation.

We *should* face the problem of a divided authority with the same equanimity. Did we but understand more clearly all the meaning of the Godhead becoming flesh and the mystery of loving fellowship which it reveals, we should cease to crave either to be completely free to judge everything for ourselves, or to surrender judgment wholly to any Church or body corporate. Christ preached the freedom and responsibility of personal decision, and showed it throughout His human life; but it was a freedom whose perpetual thought was of the self-surrender of fellowship, of the demands and authority of corporate life. Those who have read Dostoievsky's wonderful novel will remember the parable of Ivan, how Christ came again in the days of the Inquisition, and was condemned to death by the Grand Inquisitor for this very thing—that He gave men freedom, and would not recognise the paramount and infallible authority of a Church even, while men were still so far from fellowship. Till that which is perfect is come there must be that which is in part; divided authority and clash of seeming rights and goods. Only when personality has found complete fulfilment in fellowship, only when the communion of saints is made perfect, can there be one authority.

Christ's message was not merely a gospel of the emotions of love and pity. It went deep down to that which underlies love. Love is a personal thing. God *is* love.

Love is the full revelation of Eternal Being; and Eternal Being must be personal, for love is the fellowship of persons. Because there is this common ground in the essential being of Godhead and manhood; because the perfectly Divine can be human, and the perfectly human Divine; because personal being is not of time and change, but eternal and transcendent; because all personality can only substantiate itself in self-abandonment and self-loss; the Godhead could appear in the guise of manhood—manhood that was not merely a cloak of Godhead, but a thing in itself complete, perfect, and worth while.

This truth of personality is our touchstone, whereby we may prove every spirit, whether it be of God. Many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus is not of God; and this is the spirit of Antichrist, whereof ye have heard that it cometh; and now it is in the world already. Until we can see one like unto a son of man, standing all-glorious, all-powerful, everlasting from age to eternal age, holding the universe of stars and worlds in His scarred hands, we shall be disturbed by doubts of manhood's nature, doubts of manhood's destiny, useless quests for some one authority on earth to which we can always appeal.

There can be no authority till there is freedom to obey, there can be no *one* authority till freedom has found fulfilment in self-surrender. Perfect freedom is in service; service means fellowship; and fellowship is love. Nothing can take away the responsibility of choice; and till the choice of communion can find full satisfaction with all the barriers down, there must be doubtful moments

for the saintliest, moments when individual and collective authorities seem to clash. That is the penalty of imperfectness.

But there *is* a voice that speaks with us today; and when we turn to see the voice that speaks with us and meet the vision of the Son of Man, all doubt of man's destiny goes, all doubt of the likeness of his nature to God's, and we can rest content to walk through dark forests by uncertain light, because the light grows brighter as we move on towards the open country, where are no shadows nor pitfalls, and the way lies clear.

X

THE HOLY TRINITY*

"And the glory which thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as thou lovedst Me."—*John* xvii. 22, 93.

NEARLY two thousand years ago a young Jew of Palestine, sprung from the respectable working class, stated quite simply that He was in unique relation to God. Apparently He made this statement in terms which admitted of one interpretation only—that He believed Himself to be Divine. What can be more unequivocal than the words attributed to Him in St. Matthew's Gospel: "All things have been delivered unto Me of My Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him"?

If it were a question of a single phrase, or of one or two phrases, one might lay their historicity aside and treat them as pious reflections of the biographers, just as we are urged to lay aside the historicity of the Fourth Gospel and to treat it as a pious meditation on the Life. But really there is here no question of doing this, and no sane criticism demands it. The claim of Jesus to a unique

* Sermon preached before the University of Cambridge, Trinity Sunday, May 30, 1920.

relation with the Father infiltrates almost every recorded episode of His life.

Without it, many of the gospel records would be almost meaningless. It is impossible to evade the conclusion that the Synoptists believed Him to be Divine, and believed that He had made this claim to divinity. No doubt His realisation of His Sonship grew gradually upon Him. No doubt He had to learn, as other men learn, in the hard school of disciplined obedience. No doubt, to Him as to other men, obedience and belief came by struggle. So much is explicitly stated in Hebrews, as well as being implicit in our whole record. But the fact remains, that upon the minds of His followers was left one clear impression, that He had taught that He was the Son of God.

Moreover, and most astounding of all, they believed that this young workman *was* the Son of God. Though His teaching was in direct opposition to their national hopes, though His claims were wholly incompatible with their previous conceptions of the Messiah, though His assumption of divinity was so contrary to the religious sentiment of the time and place that its bare statement could be construed as a capital offence, they believed Him. And it did not rest there. The gospel of His divinity must ring, a clarion call, throughout the nation and the world—a call which thousands of millions heard and obeyed. To countless myriads His claim has meant more than life itself. In it the spirits of men have found rest—and the minds of men an insoluble mystery. For more than eighteen hundred years they have meditated upon and discussed its meaning; have tried to confine the very being of God and man within the narrow limits of a definition;

have sometimes wrangled for Christ's honour in the devil's spirit. And still the story of Jesus brings peace to the heart when the intellect is weary of strife. The young Jewish artisan has changed the face of the world, as He said He would.

Not peace, but a sword; wars and rumours of wars; men's hearts failing them for fear; nations and families divided; a cup of suffering to drink; a world that cannot receive Him; no man knowing the Father but by the Son: yet a Spirit guiding into all truth; peace, His peace; and many mansions even in the Father's earthly house. All has fallen out as he said. The preparation of the world for its great fulfilment; the birth of a man-child; temptation and struggle; suffering; death; the Resurrection and the hope of the body; the Ascension and the destiny of the soul; the ever-present Spirit of God; the mystery the Trinity. So the Church recapitulates and commemorates the meaning of Christhood; so the Church keeps before us the eternal meaning and destiny of manhood.

It is true historically that through meditation on the claims of Christ the doctrine of the Trinity, that great vindication of the Personality of Godhead, was formulated; it is true for the individual soul that only through the Son do we come to know and understand the Father in even the little measure in which we do know and understand Him; on both grounds the Christian community has done well to arrange the seasons of the Christian year as it has done. Let us then today spend a little time in following up the well-worn path, and try to grasp again something of what the Doctrine of the Trinity is meant to convey to us by considering what led to its formulation; not

attempting to do so in the terms of bygone controversy, but simply reasoning in the terms of today, as one imagines the past Christian thinkers must have reasoned, in the terms of *their* own day, from the fact of Christ.

Ages of unrest come at intervals, and intellectual unrest is as necessary a feature of these as social and political unrest. The new conceptions of Imperial policy initiated by Diocletian, and culminating in the career of Constantine, were closely woven with the fate of the Christian Church, and perhaps had more to do with the events of thought which led to the Council of Nicæa than we are apt to imagine. Chalcedon coincided with the death throes of the Western Empire; the Renaissance heralded the Reformation. Today a social change not less momentous than any of these is in process. Can we wonder that the waters of religion are again troubled; or, say, that a devil, not an angel, troubles them? If our faith is strong enough to induce us to plunge into the turmoil, shall we not rather find healing?

Jesus was Man upon earth. This fact is fundamental for the world; and every system of Christian speculation that fails to reckon with it to the fullest measure carries in itself the germs of its own decay, as the history of theological controversy proves. Jesus experienced in Himself the limitations, the uncertainties, the growth which we experience. Yet he was without sin. His immediate circle seem to have accepted this, and it has never been disputed, I believe, in the whole history of Christian thought. He gave, then, a picture of what manhood at its greatest could be; an inspiration and an ideal that has raised the whole tone of mankind. Men have mocked lately at the thin veneer with which Christ-

ianity has overlaid the beast. Was ever sneer more obviously false? Humanity is a recent graft upon beasthood. It is small wonder that the instincts of millions of years in times of great strife occasionally prevail; but the world's reprobation of that prevalence is proof that humanity triumphs over the beast, and that Christian ideals triumph over savage, tribal manhood. If there were nothing more in Christ than ideal manhood, His life would be the most significant fact in history. But He claimed, and men claim for Him, that He was divine. What is the meaning of this claim?

By Divine we mean something that is timeless and enduring, something than can love, can will, and can create; something that is at least personal; though really we mean more than this, since we conceive that there never was a time when God was not. But of such divinity, there are all the elements save the last in ordinary manhood. *We* love and will and create, *We* are more than changing episodes, in changing days. *We* endure through change, each an individual self. *We* too are personal beings, however incomplete. Our idea of perfect manhood involves just these powers and attributes immensely strengthened.

Our conception of perfect manhood thus runs into our conception of Godhead, for Godhead means for us just these things, without an initial element of process.

In this sense, then, Jesus was Divine; and even here we are at one with those who see in Him merely the Perfect Man. But for the Christian there is more. As the earliest Christian mystic meditated upon the closeness of Christ's relation to the Father, he saw the deeper meaning of the claim of Jesus, that He was the Son of God. In the beginning was the Word, and the Word was with God,

and the Word was God. He saw, as men who look deep enough must always see, that human perfection was Divine, and that Divine Humanity was Godhead. But He further understood that a Humanity which in spite of growth was always perfect in its stage: perfect childhood, perfect manhood: could not have come by process from below, but was timeless just because it was perfect always; that such perfectness came out from God, and was with God, and was God. We can imagine a man triumphing at every stage over the impulses of his animal past, but we can only do so by imagining that he learns from each failure. In Christ there were apparently no failures. Struggle there was and temptation, real enough and intense enough, but no yielding. His life was without regret.

To philosophise about such a life could bring but one conclusion to a writer who knew the Father through Jesus; it can bring but one conclusion to us. Such perfection belongs only to Timeless Being incarnate in Time to teach men the reality of manhood.

But going so far, the Mystic was bound to go further. Christ was still with them. The Spirit of Jesus worked in their hearts, as a present reality. A Comforter had come to them, and they knew God in the world. When they were gathered together this knowledge had come to them in sudden inspiration, bringing new beauty into life: if, as Croce holds, the expression that is coupled with an intuition of reality be beauty. The Father, the Son, and the Holy Ghost were known realities in their lives; and thought and speculation led them to know the one God in threefold presence and activity. There could be no question of three Gods—unity is an essential of developed religious thought; yet equally there could be no

questioning the divinity of Jesus, the real presence of the indwelling Spirit, or the Divine Father by whom and in whom all existence is real.

A mystery it was to reason, and yet somehow it seemed easy and natural to the spirit of man. Man knew himself as willing and loving and creating, yet resting in his timeless being while he made himself more a man. He knew himself as living through, experiencing, and acting all his happenings. He knew himself as inspiring all his activities, creating them, yet moulded and made perfect by them. This seemed a characteristic of personality; and at that he was content. He found the key; lost, and found it, again and again; in the truth that personality was one thing alike for him and for God. He was close-linked with God, and could be one with Him, yet remain himself in individual identity. Perfect manhood was Godhead in Flesh. His own approach through the perfectness of each successive stage was an approach to his own divinity. Not two natures, Godhead and Manhood, somehow blended in the Christ, each negativing some aspect of the other; irreconcilable but by some dishonest feat of mental acrobatics; but one thing. Perfect Manhood is Godhead in the Flesh.

Approached from this end, the doctrine of the Trinity loses half its difficulty, though it remains necessarily a mystery so long as men are finite. Difficulties come and grow and become insuperable, when, and only when, we start from the wrong end, turning our thoughts to the present differences of manhood and Godhead, instead of to their future union. Their actual union in Christ supplies the key.

We forget at our peril that He is the Way and the Life.

If we look to Him for the Truth alone, we fail; for the search for truth is mainly an affair of the intellect, and the intellect striving in isolation is as empty and fruitless as faith without works. The intellect finds simply a man recorded as calling Himself the Son of God, professing to reveal the Father, and speaking confidently of giving the Holy Ghost. How can a man do these things? The Jews were intellectually justified in asking "By what Authority?" and so are we. How can we find more than words here—and perhaps a mistake—however long we try? But take Him as the Way, pass through Him to the Father and the Spirit by understanding Him; take Him as the Life, learning from Him what Holiness is, and the meaning and destiny of manhood; and there is a completer knowledge for the intellect to systematise; the Truth comes.

The doctrine of the Trinity remains no longer an arid meaningless dogma, but something instinct with vital importance for men. It dignifies our manhood, linking it in kind with Godhead; it makes the Incarnation not merely intelligible, but an inevitable episode in the self-emptying Love of God, obviously needed, that the experience of God and man should be identical, as a necessary preliminary to the communion of the saints with each other and with God, for which the Universe was destined.

From the point of view of the metaphysician, the relation of the Father and the Son has been frequently expressed, as by the philosopher-theologian Martensen, as God making Himself His own object—a Thou—from the necessity of His own nature and thought, as the inner revelation of His Self-consciousness. Such a self-division into I and Thou is a necessity of self-knowledge.

But being a necessity it is not free. Such self-knowledge is merely God's intellectual contemplation of God's self and derivatively of the Cosmos that proceeds from Him in the Son; He would not stand to the results of His activity in the relation of a free formative cause, as this writer goes on to say. There is need that He should indwell His Cosmos as a working, moulding agent. The Sonship's birth from the essence of the Father denotes the momentum of inner necessity; the double procession of the Holy Spirit denotes the momentum of inner freedom. In plain fact, we cannot conceive of a Personal, Creative, eternal God as simple Unity; neither can we conceive of a God who is at once Transcendent and Immanent, free, yet self-limited by His own creative nature, as simply I and Thou, Father and Son. The Trinitarian conception of Godhead is a necessity of thought, if God be Personal. Yet if we divide the Godhead, making three Gods in thought, we lose all. Unity is essential, and the Unity of a Personal God can only be a Triunity. The mystery of the Trinity is the affirmation of the Personal nature of the Godhead, of which Jesus came to reveal the fulness.

Now it is at least suggestive that every attempt to analyse human personality has practically resulted in a closely similar tripartition of its functioning, whether it be made by philosopher or psychologist. Will, intellect, emotion —conation, cognition, and affection—closely parallel these conceptions of Fatherhood, Sonship and Spirithood. Personality is a unity, and lasts through change. It is the one unity and the one lasting thing we know. It is yet capable of self-knowledge and introspection, being by this functioning subdivided into I and Thou. It is free—not that we have achieved more than a minimal

trace of freedom, but in so far as we have achieved personality we have achieved freedom—and being free it indwells, moulds, works as a free, formative cause.

Thus far, then, we find just that identity between our thought of the personality of man and the Personality of God which is demanded by any intelligible view of the Incarnation. If the being of man were not akin to the Being of God there could be no union between man and God; there would then be no object in the Incarnation, no purpose nor meaning in God's creative activity. At least we can say that man's personality appears to be in some sense triune also, its unity being substantiated by its threefold activities.

At present more attention is being paid by psychologists to the unity of personality than to its subdivision—the pendulum had swung too far one way, and now it swings back. We find the same pendulum-swing in the history of Trinitarian controversy, though the Gifford Lectures on Divine Personality and Human Life, just published, in which is set forth a line of argument closely akin to that which I have suggested, indicate the beginnings of a return swing. And it is as true to say that each emphasis of functioning in human activities, whether of intellect, will or emotion—whether of cognition, conation, or affection—involves the others also; as it is to say that in the activity of Father, Son, and Holy Spirit all the Godhead is involved.

Jesus apparently taught that the Father was in Him, and the Spirit indwelt Him in His earthly life; and if He were God, so it must have been. Yet the emphasis of Godhead's functioning in Jesus was not Fatherhood nor Spirit, but the Son.

It may be objected that there is such distinction of the Persons involved in the doctrine of the Eternal Love subsisting between the Father, Son and Holy Spirit, that no reality can emerge from an attempt to find traces of triunity in human personality. But is this true? Have we not, rather, evidence that as the human spirit progresses along its evolutionary path there are distinct indications of increasing subdivision of functioning, side by side with increasing unity of Being? For instance, is there not a growing power of detachment and introspection, a stronger will, a completer freedom both in willing and acting? And if so, granting the philosophical need of substantial identity between Divine and human personality, do not such things suggest the embryonic rudiments of an organism, far from complete, yet already foreshadowing its future form?

But the great difficulty remains still. The perfect manhood of Jesus was the Godhead in Flesh. Yet all the while God was Eternal, Transcendent; all the while God indwelt His creation. Can we understand what this means at all? Can any parallel thing be said, in however less degree, of human personality? And, if not, is there not still an utter separation, an impassable gulf, between Personality Human and Personality Divine? If there is this separation, this gulf, let us boldly face the consequences. We can no longer believe in the divinity of Christ; for in Him there must have been two natures, Godhead and Manhood dissimilar, unassimilable, separate. His nature must then have been dual, involving a contradiction; or else one or other aspect must have been appearance, as the Docetists and the Arians held. In any case, the Christian hope is false, for a duality in Christ means

the loss of all hope of union between Mankind and the God of the Christian. The Incarnation is left empty of function, and faith in it must die.

Now nothing is more dangerous, or apt to be more misleading, than analogy; but the need here is so obvious and so urgent that I think we are justified in trying to find some trace of such different functionings in human personality.

Think, then, of the activities of a great man who has founded, and is at the head of, some large institution. All the time, he is the head; it reflects his thought, his ideals, his plans, in all its work; and upon him it pivots. Yet at a given moment he may be actually teaching some specific lesson, interviewing some specific person, or doing any one of a thousand humble jobs with all his might. He does not therefore cease to be at the head. And again, though he is not bodily present everywhere, everything which happens is inspired by his ideas. In some sense his spirit inspires the whole. Those working under him may be hardly conscious of the extent to which his influence governs their work, but he knows.

Now this appears simply an analogy, with palpable drawbacks, and it cannot at all be pressed. Yet is there not here some faint echo of the activity of God in the world ? Is it pressing a mere analogy too far to see in it some faint foreshadowing of a nobler possibility, if personal being were set more free from the chains of earthly things ? And when we remember the threefold unity in the internal functioning of our embryo personality, does not even such a petty appearance of a threefold external functioning seem to offer a filmy thread to our touch, utterly fragile and insubstantial,

but which may yet guide us out of labrinthine darkness into light ?

I repeat, it is an analogy, extremely rough, open to every possible objection if pressed. But it does illustrate the fact that one man can be to those whose careers he is moulding at once an originator; a friend and teacher in immediate personal contact with them, through whom they come to understand the Head; and an inspiring regulative influence apart from bodily presence; and that these three modes of activity lie at the root of the influence he wields. And this is all I demand of the analogy; though again I ask whether we should not be wise to face the possibility that here too there is a trace of what may prove to be the embryonic rudiment of something yet to be. An almost infinitesimal line can be parallel to an infinite line, and we have here something that *may* parallel, and that at least helps our finite mind to grasp, the fact that infinite Personality may manifest itself externally in threefold functioning, just as our other, much closer, analogy helps us to grasp the fact that personality itself is internally threefold in its functioning. Should we not be wise to pause before we finally decide that in neither case has the apparently increasing triunity of functioning any true or vital bearing on the relation between the personalities of God and man ?

To press either one or other further than this would be fatal. It would be to attempt to confine the Infinite within the narrow circle of a definition framed by finite intelligence. That way lies inevitable heresy, together with loss—loss of the mysterious, yet satisfying, fulness of the conception of God which Jesus revealed.

Finally, why not boldly say that the doctrine of the

Trinity is unintelligible to finite minds, and accept it, *de fide*, as best we may? What purpose can such frail analogies, such uncertain arguments, serve?

This: Agnosticism in religion is stultifying and hopeless. There is no inspiration in a negative attitude, and the function of religion is inspiration.

And this: If we find only difference between Divinity and Manhood, we fail to grasp the message of the Incarnation. Christ is for us neither perfect man nor perfect God, but a heterogeneous admixture of two natures. Unless we realise that perfect Manhood *is* Godhead in the Flesh we move blindly through the world, hoping for immortality with no sure ground of hope, demanding union and fellowship with the Father of Spirits with no reasonable possibility of such a union of dissimilars, for us or for God. Then the creation of the universe becomes unintelligible, for we can no longer say that it is rooted and grounded in Love. Love seeks for personal communion. How could the God who is Love create beings who could not share His perfect experience?

It all comes to this, that unless personality means one thing throughout; unless man is personal in the sense that God is personal; unless there is continuity in the development of the spirit of man, and a growing intimacy of communion with the Father that can end in perfect union without loss of personal identity, we must dismiss the Christian faith as vain, and probably pronounce the universe unintelligible. And such a conclusion is utterly repugnant to our spirits. Directly the thunders and the winds of controversy pass, a still small voice does reassert its unending iteration, that God is Love, that in Jesus we

begin to understand that love, that our hope is full of immortality.

For this reason our attempts to understand, our efforts to trace the elements of the Divine in human personality, our doubtful arguments and frail analogies, are worth while; for in the deepest depths of our being we know that because Jesus was in the Father, and the Father in Him, we may be one in Them. He came that we might have life abundantly, and however little we understand, we know that we have it. He gave the Spirit that He might guide us into all truth, and in the Spirit we grope after that truth, along the Way which is Christ, in the Life which is Christ.

There is, and there must be, complete continuity between human and Divine personality. With the dying Goethe we cry " More Light," but dare we refuse to move until full light is given ?

HAWARDEN.

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